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THE 'IQD-I MANẒŪM,

OR

THE POETIC NECKLACE,

BEING

THE SELECTIONS FROM THE BŪSTĀN OF SHEKH MUṢLIḤ-UD-DĪN SA'DĪ OF SHĪRĀZ,

TRANSLATED INTO

VERY LITERAL ENGLISH WITH COPIOUS NOTES

BY

ADĀLUT KHĀN,

A PASSED MUNSHĪ, AND TRANSLATOR OF THE SELECTIONS FOR THE L. S. AND H. S. IN HINDŪSTĀNĪ, THE SELECTIONS FROM THE GULISTĀN, AND THE 'IQD-I GUL.

FOURTH EDITION,

(*Carefully Revised, Improved and Corrected.*)

CALCUTTA:

PUBLISHED BY THE AUTHOR'S SON, NO. 79, OLD BAIṬHAK-KHĀNA BAZAR ROAD.

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PREFACE.

This is the Preface to the Second Edition of my translation of the 'Iqd-i Manẓūm, or the Selections from the Būstān. It was translated in 1868, and comprised my first attempts at authorship. In process of time, as I gained some experience in my profession as a College Munshī, I became conscious of its being extremely crude and obscure in several places, and bearing obvious marks of haste and inexperience. I have this time thoroughly amended the work by remodelling and expunging many words and phrases here and there, and adding more foot-notes in almost every page to make the meaning of each verse more lucid than it was before.

In presenting this translation to the Persian student, I do not pretend to say that it can be called a first-rate one. The Būstān of Sa'dī is unquestionably difficult and puzzling. Some of the verses in it have been so worded, that the reader is unable to make any sense out of them, until he places them in their natural order, and inserts such additional words and phrases as his good sense and judgment may suggest. To the European mind it is simply a mystery. Unaccustomed to the thoughts and ideas of an oriental poet, it cannot easily appreciate the elegance and the many allegorical expressions with which the book,

especially the third Chapter, abounds. An Englishman likes Shakespeare, Milton, Cowper, Wordsworth, &c., because he readily understands them; while, on the other hand, he finds Sa'dī, Hāfiz, &c., tedious, because they are to him obscure.

I have read this work with many English gentlemen, but have found very few of them to speak highly of it. Some have called this gifted writer "a fool," and his book "a rotten work!" The fact is, that they only need the assistance of a well-educated English-knowing Munshī, who could explain properly by drawing comparisons between English and Persian poetry at the time of construing. This, of course, can hardly be expected from the Munshīs of Calcutta, since their knowledge of English is generally limited. It is, therefore, hard to imagine why this work, containing so many puzzling verses, and which appear to students as meaningless strings of words, should have been selected by our wise Government for a text-book in the inferior examination for Civil and Military Officers.

Of all the languages which have formed a nation's boast, that of the Persian is one of the most beautiful and simple. The Grammar, too, is extremely easy. It was the language of the Durbar; and among the educated branches of the followers of Mahomet, it forms the medium through which their epistolary correspondence is carried on. If a Muḥammadan writes to his friend a note even, he must do it in Persian, or else be at once set down as uneducated. Our marriage contracts, deeds of purchase or sale, &c., are all recorded in that language. The increase

of demand for instruction in Persian opened a way to my ambition, and though beset with many impediments, especially from want of time, I undertook the translation of this book from the 'Iqd-i Manẓūm (the text for the Examination of Persian under Clause VIII).

While endeavouring to render a literal translation, I had several difficulties to surmount. I had no books of reference, except one or two badly-printed editions of the Būstān with marginal notes and brief explanations. These were wrong in many places, and their writers, too, with studied ingenuity have, from inability, avoided illustrating the most intricate verses and abstruse ideas of the poet. For my part, I have done my best to make the meaning and sense simple and intelligible to readers, and have inserted, where required, parenthetical sentences to make them clear and literal. In some places, again, the translations, both free and literal, have been given, and historical, chronological and geographical allusions have likewise been noted down. In addition, a short sketch of the life of the poet, I thought, would be a desideratum: with this view, therefore, of giving the reader a correct idea of the author, no pains have been spared to make the notes clear, though at the same time, concise. No doubt, a good translation of a work like the Būstān, being the text-book in almost all the Government Colleges, would be grasped at with avidity by, and prove highly useful to, every young learner. Had the task fallen into better hands, more justice would have been done; but since it has come to my lot, I could only pray that my

exertions may not be undervalued, and that they may escape criticism, and that the errors which may be discovered in my translation, may be indulgently passed over, in consideration of the difficulties with which a translator has to contend, in accurately rendering a difficult work in one language into another, which is totally foreign to him.

ADĀLUT KHĀN.

Calcutta, the 1st *September*, 1876.

THE LIFE AND WRITINGS OF SHEKH MUṢLIḤ-UD-DĪN SA'DĪ OF SHĪRĀZ.

THE subject of this memoir was born at Shīrāz in Persia, A. H. 571, or A. D. 1175. His father's name was 'Abdu'llah. It does not appear that 'Abdu'llah held any respectable place under the government of Persia; but the Atash Kadah, from which I have gleaned some facts, informs us that having been for some time the sport of adversity, he, by the influence of a generous patron, acquired at length, a petty office under the Dīwān. This he discharged with so much zeal and fidelity, that his master, in order to demonstrate the high opinion he had entertained of his honesty and sincerity, promoted him to a higher rank. He did not, however, live long to enjoy the fruits of his labor, but left Muṣliḥ-ud-dīn (*i. e.* the Reformer of Faith) adrift in the world. The surname Sa'dī was his *takhalluṣ* or poetical name, which he afterwards acquired from his being distinguished at the time of the great Atābak Muẓaffar-ud-dīn-Abu-bikr-Sa'd-bin-Zangī, the reigning sovereign of Persia, and the fifth of the Atābak dynasty.

Thus, after the death of his father, the condition of Muṣliḥ-ud-dīn became day by day more miserable. It is said, that he lost his little heritage by the intrigues of some designing men, and was at last with his mother (who survived her husband to a later period), obliged to live upon the bounty of a Saracen chief. Young Sa'dī was remarkable from his boyhood for being religious,—a virtue very seldom to be found amongst us. It is said, that he used to get up very early in the morning, and, after performing the necessary ablutions, used to pray and read the Qorān during three or four hours. He was so very pious that he would get angry with his father's servants, if they through carelessness neglected their duty towards their Maker; and would not even employ a servant who was not religious and truthful. This devout spirit he preserved throughout the career of his chequered life; it gained for him the title of Shekh, and placed him foremost and first among his brother poets.

Having from the early part of his life an insatiable thirst for knowledge, he formed the resolution of travelling to Bagh-

dād, which was then known to be the arena of learned characters. This once great city was renowned for having numerous schools and colleges, where learning of all kinds was zealously cultivated by the higher classes of the natives. The subject that was discussed and studied with most interest was Poetry. People from different parts of the country used to assemble at a meeting which was held monthly at the house of a nobleman. Various poetical productions, treating of divers subjects, were presented by most of the visitors, and read at the full meeting; and he whose poetry was esteemed the best of all, was greeted with loud applause, and his compositions copied and preserved carefully in the archives of great and literary men. As for the other sciences, though they were not studied with scholar-like zeal by the generality of the people, yet the noblemen caused their children to be instructed in them at home, as well as at schools and colleges. The study of the mechanical arts and astronomy was almost neglected, and considered by the teachers and professors as utterly useless and uninteresting. Their knowledge of the latter was so very limited and vague that they believed, like the Arabians, that the stars served to mark the variation of the seasons!

Still, notwithstanding the ennobling influences of these sciences, they served very little to reform the social, moral, and intellectual condition of the people. Their extreme fondness for poetry, instead of improving their manners and habits, tended rather to lead them astray. They devoted most of their time to harmful amusements, and plunged themselves into all sorts of profligate living, so much so that even legal enactments were found to be altogether powerless to restrain them. Such is the condition of us Asiatic people, who would squander away millions to please Riot, but would not give units to obtain Fame!! The love of luxury has ruined us, and made us unfit to assume the name of a nation. This has numbed the quickness of our reasoning faculty,—this has degraded us to such a pitch that in education, skill and bravery, we are far inferior to the other rising nations of the globe; and this—this only has made our kings mere puppets in the hands of their designing ministers, and lastly hurled them down from their seats of royalty. Were it not for this, Asia, which is the land of the First Man, the birth-place of many a renowned prophet, the scene of transcendent glory, honor, opulence and fame, ought by this time to have exercised a paramount influence over the other

nations, and taught them laws, religion and sciences, as we are now being taught by them.

Having arrived at Baghdād, Sa'dī found himself embarrassed with two difficulties: one arising from the want of pecuniary means to enable him to commence his studies, and the other from the dearth of patronage, which is certainly not to be met with in a foreign land. The first, however, was soon removed by a happy interview with a rich native; who, being informed of all his circumstances from beginning to end, had compassion on him, and, finding him a very active and diligent youth, placed him in a private school at his own expense. Being the sport of adversity, and the child of poverty from his very infancy, young Sa'dī did not let slip a single moment to avail himself of this opportunity. He therefore set his body and mind to the attainment of learning, and, by the help of a very retentive memory, soon acquired the good opinion of his teachers. Here at the age of twenty-one, he first drank the waters of the "Pierian Spring," and walked over the "wide range of Parnassus." He wrote some fragmentary pieces of poetry, and afterwards submitted them with a long dedication in verse to Shams-ud-dīn Abūl Faraḥ, the learned Professor of literature at the Niẓāmiah College of Baghdād. That able man was so struck and pleased with his learning, that he immediately fixed upon him a handsome *jāgīr* (allowance) from his own pocket, and promised him every assistance in his power. He soon gained admittance into the College, where he had for his tutor in science the able Professor, and in theology 'Abd-al Qādir of Gīlān, a celebrated Ṣūfī of Baghdād. By means of indefatigable labour and nocturnal studies, Muṣliḥ-ud-dīn rose to considerable eminence in the opinion of his tutors, and was at last successful in gaining an *Idrār* or fellowship from the college, which is similar to the distinctions of B.A. and M.A. conferred on the students of the Universities of the present age.

Having thus applied himself for a period of thirty years to the study of sciences, and creditably finished his scholastic life, Sa'dī left Baghdād, and went in company with his tutor 'Abd-al Qādir Gīlānī, on a pilgrimage to Mecca, to which place he repaired no less than fourteen times on foot. Mr. Ross, who translated his Gulistān, says that Sa'dī travelled into Europe, Barbary, Abyssinia, Egypt, Syria, Palestine, Armenia, Asia Minor, Arabia, Tartary, Afghānistān and India; and as a proof of these travels, we meet with some

descriptions of several of those countries in many of his Persian works.

Sa'dī married two wives: one at Aleppo, and the other at Ṣan'ā, capital of Yaman in Arabia. Of his first wife he gives us a very diverting account in the 31st Story of the second Chapter of his Gulistān. Being a prisoner in the hands of the Franks, he was employed with the Jews in the work of digging in the fosse of Tripolis in Africa. At last, one of the principal men of Aleppo, with whom he had intimate friendship before, took compassion on him in his distress, and released him with ten *dīnārs* from the bondage of the Franks. He had a daughter, to whom the poet was espoused on a portion of a 100 *dīnārs*. In process of time, the wife, by her quarrelsome and ungovernable temper, began to disturb his happiness, so much so that she was bold enough to use insulting language to one, who, as her husband, according to the religion of all civilized nations, ought to have been an object of her love and respect. She, in one of her frantic fits, said to the poet, "Art thou not he whom my father purchased from the Franks' prison for ten *dīnārs?*" He replied, "Yes, he redeemed me with ten *dīnārs*, and sold me into thy hands for a hundred."

Sa'dī had a son. He was extremely fond and proud of his boy; and his death in the prime of youth caused great grief to the author of his life, who deplores his fate in the 9th Chapter of the Būstān. This circumstance, added to his disunion with his wife, made him disgusted with the world, and produced in him a thorough contempt for the fair sex. He passed the latter part of his life in retirement, and never married again. Our hero did not hold any appointment, either in or out of Persia, but preferred to lead an independent life. His vast learning and his experience of the world served to raise him high in the opinion of his countrymen. The king Sa'd Atābak, hearing of his great ability, admitted him into his court, and settled on him a very handsome pension. He became the Poet Laureate, and generally wrote verses, extolling the virtues and the liberality of the prince.

Sa'd Atābak, as we learn from Sa'dī, was a very liberal and wise monarch. His patronage to letters was so great that he passed most of his time in literary chit-chat with poets, theologians, philosophers and historians, contrary to many of his Epicurean predecessors. He preferred to drink from the ambrosial goblet of Apollo and Minerva, rather

than from the crimson cup of Bacchus, whose intoxicating and ultimately all-annihilating effects he had often seen from the examples of his royal ancestors. He founded numerous schools and colleges, and gave considerable encouragement to the teachers and students by personally visiting and examining the institutions, and giving *jāgīrs* and scholarships to the most competent.

Under the auspicious reign of such a generous king, the intellect of this once-wavering kingdom rose as if by the wand of a magician, and promised to struggle hard for fame and renown. It was partly owing to the royal encouragement, and mostly to the immortal life of Islām, which, invigorated by the staunch bigotry and the sincere devotion of the king himself, added fresh fuel to the flickering flame of zeal for a strong attachment to religion evinced by the natives, and made them ashamed of their deeds, and raised them from their state of mental torpitude. What a blessing it is to be religious! A country which appreciates the benign influence of religion is, no doubt, safe from the attacks of vice and immoral living. People fear God, and induce their minds to such things as will be useful to them in this and in the other world. Its inhabitants, no doubt, will be learned, able and more skilful than other nations, and will exercise sovereign power over them.

Under the patronage of such an able and liberal prince, the merits of every man of letters were duly appreciated, and consequently Muṣliḥ-ud-dīn had, of course, become an object of royal favour, and the theme of high encomiums among the learned community. His works were read and patronized with unwonted interest by the king himself, and grasped with avidity by men of learning. It was here that he gave free scope to his pen, and wrote twenty-two works in prose and poetry, on narrative, didactic, philosophical and amatory subjects. The names of his works, according to Mr. Ross, the tranlsator of his Gulistān, are as follow :—

1–6. *Risālah*, or Treatise.
7. *Gulistān*, or Rose-garden.
8. *Būstān*, or Pleasure-garden.
9. *Qaṣāid-i' Arabī*, or Elegies in Arabic.
10. *Quṣāid-i' Farsī*, or Elegies in Persian.
11. *Marāṣī*, or Dirges.
12. *Mulamlamat*, or mixed Poems (Persian and Arabic).
13. *Tarjī'āt*, or Poems with recurring lines.
14. *Ṭaiyibāt*, or plain Ghazals.

15. *Badāi'*, or Rhetorical or mystical Ghazals.
16. *Khwātim*, or Writings in latter life.
17. *Qadūm*, or Writings in earlier life.
18. *Saḥbīyah*, or Poems addressed to his tutor Shamsuddīn.
19. *Muqaṭṭa'āt*, or Fragments.
20. *Khubṣīyāt*, or Prose and Poetry on impure and ludicrous subjects.
21. *Ruba'iyāt*, or Tetrastichs.
22. *Mufridāt*, or Distichs.

Of these two and twenty books, the *Risālahs*, the *Gulistān*, and part of the *Khubṣīyāt* are prose, and all the rest poetry.

To attempt to give a detailed account of the merits of the works of this distinguished author would be abortive. This difficulty arises partly from the dead silence of his biographers, and partly from the scarcity of most of his works in the principal libraries of Calcutta. Hence, whatever judgment can be formed of the writings and poetical genius of Sa'dī, may very fairly be gleaned from the style of the Gulistān and Būstān, the two most popular of his works. And they, I think, will be sufficient to testify to the point upon which I am going to dwell; for, waiving any attempt to lay before my readers the contents of all the works he wrote, I will only deduce from them a general view of his writings and of his character as a *poet*.

The Būstān of Sa'dī, standing second in popularity to the Gulistān, was written A. D. 1257, and was finished in the course of a year. The book is written, on the whole, in an exquisitely simple style, and contains all the interesting and important topics on the moral, religious and social state of man. The versification, too, is smooth, plain and agreeable to the ear, and reflects much credit on the illustrious author. The poet has divided his work, which he calls the "House of Wealth" into ten very useful chapters. They are as follow:—

(1) On justice, and wisdom and rules of governing.
(2) On favor.
(3) On love.
(4) On humility.
(5) On acquiescence and resignation.
(6) On the excellence of contentment.
(7) On the cultivation of the mind, and the edification of good manners.
(8) On the excellence of gratitude.

(9) On penance.
(10) On prayer, and submission and resignation.

It will not be out of place in this short sketch to quote some of his verses out of this book for my readers. How forcibly does he guard us against the evil practice of back-biting!

بد اندر حق مردم نیک و بد * مگو ای جوان مرد صاحب خرد
که بد مرد را خشم خود می کنی * و گر نیك مردست بد می کنی
ترا هرکه گوید فلان کس بدست * چنین دان که در پوستین خودست
به فعل فلان را بباید بیان * و زین فعل بد می براید عیان
بید گفتن خلق چون دم زدی * اگر راست گوی سخن هم بدی

"*Evil with respect to a good and bad man do not say, O young man possessed of intelligence! For, thou makest a bad man thy own enemy; and if he be a good man, thou dost wrong. Whoever tells thee that such a man is bad, know thus that he himself is in detraction. For, it becomes necessary* (*for him*) *to relate the deeds of that man, and by means of this evil act he becomes known* (*as a back-biter*). *In speaking the evils of men when thou utterest a word, if thou tellest the word of truth, thou art even a bad man.*" Chapter VII.

In another place, while describing the works of God in the creation of mankind, he says:—

به بین تا یک انگشت از چند بند * باقلیدس صنع در هم فگند
پس آشفتگی باشد و آبلهی * که انگشت بر حرف صنعش نهی
تامل کن از بهر رفتار مرد * که چند استخوان پی زد ووصل کرد
بصر در سر و فکر و راے و تمیز * جوارح بدل دل بدانش عزیز
بهایم بروے اندر افتاده خوار * تو همچون الف بر قدمها سوار
نگون کرده ایشان سر از بهر خور * تو اری بعزت خورش پیش سر
نزیبد ترا با چنین سروری * که سر جز بطاعت فرود آوری

"*Look! How He hath joined together one finger out of several joints with the geometrical art of Euclid! Hence it may be madness and stupidity that thou shouldst lay thy fingers on the manner of His works. Reflect on account of the gait of man that how many bones He hath joined and united together. In the head there are sight, and thinking, and judgment and discrimination: the members of the body on account of the mind, and*

the mind on account of wisdom are precious. The beasts appear contemptible with their faces down: thou art erect on the legs (straight) as the letter alif (ا). *They have bent down their heads for the sake of eating: thou carriest thy head in front with dignity for food. It behoves thee not with such a superiority that thou shouldst bring down thy head to any thing but submission (to God).*" Chapter VIII.

In short, the Būstān of Sa'dī is in no way inferior to his Gulistān, of which I shall speak shortly. The style in which it is written, is admirably adapted to the subject, and a worthy vehicle for such majestic conceptions. There are some lines, though, which are not altogether free from obscurities. They are so intricate as to baffle the most astute to unravel them. Besides, while reading the poem, we meet with many a line, which informs us that the author of it was no better than an egotist.

ندانند که ما را سر جنگ نیست * و گر نه مجال سخن تنگ نیست
توانم که تیغ زبان بر کشم * جهان سخن را قلم در کشم
بیا تا درین شیوه چالش کنم * سر خصم را سنگ بالش کنم

"*Does he not know that I have no head for battles?—if not, the circus of my eloquence is not narrow. I am able to draw forth the sword of my tongue, and erase the eloquence of the world. Come that in this affair I may exert in battle: for the head of my enemy I may make a stone-pillow.*" Chapter V.

In another place, he says thus:—

بران صد هزار آفرین کاین بگفت * حق تلخ بین تا چه شیرین بگفت

"*Let hundreds of thousands of praises be on him who said thus: look! (it was) bitter truth,—yet how sweetly he spake!*" Chapter IV.

The above lines are, no doubt, very satisfactory proofs of the poet's egotism, and certainly might lead one to undervalue his moral character. But it will be seen at the same time from the writings of his predecessors, that they, too, were not exempt from such unpleasant self-approbation. Thus Firdausī, our Persian Homer, in his well-known Shāh Nāmah says, "After having toiled incessantly for thirty years, I have revived Persia by means of her language!" And Nizāmī, another poet of very great repute, is not guiltless of this fault. Egotism is, no doubt, a very baneful

practice. It should be avoided by every man of sense. But with our poets this seems to have formed an exception, because they consider it ambition to tune their own harps, and prefer their works to others.

I now come to his Gulistān, one of the most popular of his works, and perhaps *the* most popular of all the works that have ever appeared in Persian literature. Its popularity is so great that it has attained a very conspicuous place in most of the celebrated libraries in Europe,—nay, since the foundation of the College of Fort William in 1800, A. D., it has become one of the text-books in Persian for the Examination of Her Majesty's Military and Junior Civil Servants. It is to be found in the hands of every student in England desirous of learning the Persian language, and many English ladies have, also, been known to peruse it with particular attention and pleasure. It has been translated into Latin by George Gentius, into French by Monsieurs Dumoulin and Semelet, and into English by Messrs. Gladwin, Lee, Ross, Eastwick, Anderson and Platts. Such is the correct meaning of a book being called *popular*, that when, in addition to the interest paid to it by native students, it is warmly received and carefully perused by foreigners.

"The Gulistān of Sa'dī," to use the gratifying remarks of Professor Eastwick, "has attained a popularity in the East, which, perhaps, has never been reached by any European work in this Western world. The school-boy lisps out his first lessons in it; the man of learning quotes it; and a vast number of his expressions have become proverbial. When we consider, indeed, the time in which it was written —the first half of the 13th century—a time when gross darkness brooded over Europe, at least—darkness which might have been, but alas! was not felt,—the justness of many of its sentiments, and the glorious views of the Divine attributes contained in it, are truly remarkable. Thus, in the beginning of the Preface, the unity, the unapproachable majesty, and the goodness of God, are nobly set forth. The vanity of worldly pursuits, and the true vocation of man, are everywhere insisted upon."

This excellent work was written in the year 1258, A.D., and under the patronage of the mighty, wise, and virtuous prince, the great Atābak Muẓaffar-ud-dīn-Abu-bikr-bin-Sa'd-bin-Zangī, to whom the author dedicated the work, and from whom he afterwards derived the name of Sa'dī. To render the work more plain, concise, and easily intelligible

and accessible to general readers, the writer has divided it into eight chapters; which division, I suppose, he has adopted from the idea of our Paradise having eight stages. The chapters are as follow :—

(1) On the manners of kings.
(2) On the qualities of Darweshes.
(3) On the excellence of contentment.
(4) On the advantages of taciturnity.
(5) On love and youth.
(6) On decrepitude and old age.
(7) On the effects of education.
(8) On the duties of society.

It would be almost needless here to descant on each chapter; but, taking the work as it is now, we are naturally led to congratulate the author with loud acclamations of praise. It is the facsimile of the thoughts and feelings of its author, and the correct prototype of an excellent work on the study of the human mind and character. What a system of espionage! What a system of organization! How beautifully have the local peculiarities been depicted all through, how excellently have the duties of kings been narratively displayed, and their injustice and cruelties sketched, and how thoroughly have the advantages of society, the happiness of an independent life, the rash sallies of love and youth, the transient state of the world, the excellence of education, the immateriality of life, and the relations of man to man, and of all men to their Creator been sifted and settled! Simplicity of style, freedom of thought, manliness of expression, have been in true light set forth, while the interplacings of suitable morals, clothed in simple metred lines, have occupied a standing place in almost every story. In a word, it may properly be compared to a museum, where all sorts of curiosities are richly displayed, or to a large and ponderous sword, whose hilt lay at the hands of Sa'dī.

But, notwithstanding these existing excellences, I cannot refrain from pointing out to my readers some of the demerits which have unfortunately overclouded the gorgeous beauty of this admirable book. The fifth Chapter, treating of love and youth, presents to the reader's eye some stories, the perusal of which shocks his modesty. The tale of the Qāzī of Ḥāmdān has left an indelible stain on the merits of the Gulistān. After having so efficaciously delineated the manners of kings, the qualities of Darweshes, the ex-

cellence of contentment, and the advantages of taciturnity, the poet, to our utter amazement, lectures us upon the doctrine of licentious pleasures! I do not know if this is what Sa'dī calls morality. And what led him to introduce such an indecent Chapter in a book of wise maxims, designed particularly for augmenting the conveniences of man's temporal and spiritual state of living, for instructing the principles of theology and ethics, and for cultivating and polishing his manners, I am wholly at a loss to assign any reasonable cause. The only reason, which I think, that led the saintly Sa'dī to deviate from such a path of morality is, that the inhabitants of Persia are very fond of the company of beautiful and beardless youths, and consequently the poet, with a view to discourage such pernicious tendencies, has openly abused their conduct as a warning to their succeeding generations.

I have said much with regard to these two works. I can only say now that both of them have served, notwithstanding the above failings, to immortalize his name, and both of them have conspired to instil into the mind of every good Persian scholar a firm belief of his sterling merit and his redundant overflow of incontrovertible poetical genius. Let every one read these two works "by day, and meditate by night." His paintings are Raphael-like, and admirably calculated to attract the cursory sight of even an indifferent observer. In fine, his works may fairly be compared to a "vast arsenal of ideas drawn from every region of human speculation, and they are either themselves the condensed quintessence of knowledge and wisdom, or the dressing and adorning of the fairest and most majestic conceptions." The author of the Atash Kadah says that Sa'dī was the monarch of eloquence and wit, and that in poetry he deserves a higher place than Anwarī, Firdausī, and Niẓāmī. He was styled by Mīr Syud 'Alī Mushtāq as the "Nightingale of a Thousand Songs."

In reading him, either in his simple or sublime dress, we feel a sort of pleasure which we cannot express. Nature had been too indulgent and unremitting in her favours towards him. He was endowed with the rarest qualities of a really good and eminent writer. In him the combined effects of luxuriant ideas, sublime thoughts, and philosophical, historical, moral, satirical and comical allusions have been found to operate in full force. He studied the human mind with wondrous skill: as a moralist and a satirist, he is ever successful and ever triumphant. From his works we might glean a

collection of precepts adapted to every condition of life, and to every circumstance of human affairs. He wrote and composed his work with the conscious dignity of a prophet, or as Shakespeare very forcibly expresses:—

——"A muse of fire that would ascend
The brightest heavens of invention."

The distinguishing power of his genius assumed increasing strength as he advanced in years, and as his mental and intellectual faculties were sustained by continued study and experience of the world. His works are beyond the reach of subtle critics, who, instead of attacking him, are struck with awe as soon as their eyes light upon his simple though majestic style. The attention of all who read his compositions, has never been found to flag; and he is as remarkable for the sententiousness of his writings as for the vivid, clear and rapid conception of the ideas which he desires to convey. In short, his is a name which must fill the mind of every Persian scholar with love and respect.

Having thus furnished a synopsis of the life, writings and poetical genius of Sa'dī, I now hasten to trace briefly the remaining portion of his career. The period of 116 years to which his life was prolonged, was passed very usefully. It is said that, when only ten years old, he began his scholastic career, which he continued for thirty years. He spent thirty years more in travelling over various parts of the world, and in acquainting himself with the manners and customs of different classes of men. A score and ten years were passed in the city of Shīrāz, and the remaining sixteen in devotion and divine contemplation. He not only preached the duty of contentment and resignation, but practised what he preached. Wherever he went, he preached with such vehemence, eloquence and intelligence, that his audience were always numerous and attentive. His opinion of the religion of Christ was not favorable, but he has been found to speak with due reverence of the Messiah, whom he thus mentions in one of his works, "It is the breath of Jesus, for in that fresh breath and verdure the dead earth is reviving." His view of religion, it appears, was that the service of God is highly essential to man's salvation, but the mediation of some holy persons is indispensable; and with this view he had no aversion to offering up his prayers at the tomb of John the Baptist, the great forerunner of Jesus. Besides, it is the strong belief of almost all the Muḥammadans that the benign influences of mercy and charity should be restricted to the followers of

Islām only; but from the morals of Sa'dī, we learn that they are universal. Just refer to Chapter I, Story 10th of the Gulistān, and you will find:—

> "All Adam's race are members of one frame,
> Since all, at first, from the same essence came;
> If thou feel not for others' misery,
> 'A son of Adam' is no name for thee."

The year 1291 A. D. and 691 A. H., witnessed the death of Shekh Muṣliḥ-ud-dīn Sa'dī at the advanced age of 116 years. His long and useful life began in obscurity, but ended in full glory. He expired in the lap of Fame: and on the evening of Friday, in the month of Shawwal, which follows the Muḥammadan Lent, "the eagle of his immaterial soul shook from its plumage the dust of its body." He sleeps at Shīrāz, the scene of his birth. Many European travellers have visited his tomb, which is situated in an enclosed space called the Sa'dīya in the vicinity of the town. He was short, and not very handsome. His beard was extremely long, truly indicative of a grave and saintly aspect. His dress was eminently simple, generally consisting of a turban, a long blue gown worn over his under-coat, and a stick in his hand. The character of this venerable bard was highly noble and becoming a great person. He was extremely courteous and affable to his friends, and generous towards his enemies. In wit he surpassed every author of his age, and his humour was so successful that he could make the most silent and melancholy face laugh in his company. He was a boy among the circle of experienced youths, a sage among a society of divines. In a word, he was an accomplished schloar, an excellent master of pure Persian eloquence, an unsullied instructor of divinity, and a consummate painter of life and manners. Moreover, his contempt for gold formed one of the estimable traits in his character. It has been said that, on one occasion, he received a present of 50,000 *dīnārs* (about Rs. 400) from the prime minister of Halākū Khān; and instead of reserving them for his own use, he laid them out in the erection of a caravanserai near Shīrāz.

The pleasantries and repartees of Sa'dī are so entertaining that to relate one or two in this brief space may not be altogether unwelcome.

In the city of Tabrez in Persia, there lived a very famous poet, by name Khwājah Humām, who had a very beautiful son. The old man, with a view to improve the moral character of his only child by guarding him against the society of evil

persons, took upon himself the charge of instructing him, and did not allow him to communicate with any one. Wherever he went, the Khwājah bore him company, so much so that he even went with him into his private baths. When Sa'dī arrived at the city, he was highly amused to hear from the inhabitants the attachment of Humām for his son, and resolved to prove it himself. He concealed himself in a corner of the bath, where the father and the son were expected. When they came, he took off his mantle, and shewed himself to them. The unwelcome visit of a stranger displeased the poet of Tabrez; but, dissembling his state of feeling, he enquired after Sa'dī's native country and profession. To which he replied, that he was born at Shīrāz, and was a poet. "Holy God!" cried out the old man, "In this country the men of Shīrāz are more plentiful than dogs!" "It is just the reverse in my country," rejoined Sa'dī, "For there the men of Tabrez are less than dogs." There was a vessel full of water, which attracted the notice of Khwājah Humām; and as the head of Sa'dī was bald, he exclaimed, "It is strange that the people of Shīrāz are bald-headed like the bottom of this vessel." "Stranger still," replied Sa'dī, emptying and turning up the water-pot, "The heads of the people of Tabrez are as empty as the mouth of this vessel." The Khwājah was somewhat discomfited with this sharp rejoinder, and then prayed him to tell if the men of Shīrāz ever quote the poem of Humām. Sa'dī answered in the affirmative; and to prove the truth of his statement, he repeated one of the verses from Humām's odes:—

"Humam divides me from my love,—one day
That veil, I hope, will be removed away."

This was sufficient for the old man to recognize Sa'dī. He immediately kissed his hand in token of warm friendship, and ordered his son to pay him his respects. He afterwards took him to his house, where he gave him a very hearty entertainment.

His disgust for the vanity of this world, and his entire submission to the will of the All-sufficient God, and his firm belief in, and steady observance of, the tenets of Mahomet, have secured to him the high and grand title of *walī*, or a saint. I will venture here to make a few remarks to prove his right to this title by the recital of the following adventure, and thus to arrest your attention for a little while:—

A certain youth fell in love with a beautiful princess, but unfortunately he had neither beauty nor fortune to recom-

mend him to the choice of his mistress, who rather hated him, and laughed at his attempt to build castles in the air, than furthered his vain aspirations. By degrees Love exercised such an absolute power over him, that he forgot his food and sleep, and thought of nothing, but the princess. When intelligence of this ill-sorted love reached the king, her father, he sent for the lover, and said to him, "If you do really love my daughter, I order you, in her name, to throw yourself headlong from the top of my palace; and when you have got through your trial to my satisfaction, *i.e.*, without the loss or hurt of any limb or member of your body, I will then reward your fidelity by the gift of my only daughter, the princess and the heiress to the crown." Nothing could exceed the joy which the pining lover felt at this salutary promise of the king. The hope of gaining his dearest object of love, inspired his mind with renovated strength and unflinching boldness, so that he lost no time in getting to the top of that high palace, from which he afterwards let go his hold, repeating these lines:—

جانان من بمن بیارید
این مردهٔ تنم بدو سپارید
گر بوسه زند برین لبانم
تا ———————

"Bring ye my mistress to me, and make over to her this dead body of mine. If she kisses my lips, then—"

He had no sooner finished his third line and began the تا in the fourth, than he fell on the ground, and drank, in the opinion of all, the cup of death. Under the conjunction of happy circumstances, the venerable bard of Shīrāz was present there, who, after witnessing the tragical death of this true lover, predicted his fate in these prophetic word:—

تا زنده شوم عجب مدارید

"Then I shall be revived, do not be astonished."

As soon as the king was fully informed of this particular, he lost no time to send for Sa'dī, whose venerable presence and saintly visage inspired the king and his courtiers with awe and respect, and instilled into their minds happy presages of something wonderful. So the poet was received with due courtesy by the king himself, and was earnestly requested to interpret those mysterious lines. Sa'dī reflected awhile, and then told his Majesty to order his daughter to appear before the deceased, take him in her lap, and afterwards kiss his lips, as the verses unfold. Such a discourse would have been consi-

dered foolish and absurd at any other time; but, seeing the noble mien and the solemn manner with which he delivered his address, everybody remained in respectful silence. The princess was accordingly brought from the female apartment, ordered to kiss her lover's lips; and to the great astonishment of all, the deceased rose up suddenly, as if he had been under the influence of profound sleep. The poet of Shīrāz, finding his prediction verified, construed the remaining portion of the mystery by repeating before the king and his courtiers all the verses from the very commencement, and completing the unfinished line:—

جانان من به من بیارید
این مرده تنم بدو سپارید
گر بوسه زند برین لبانم
تا زنده شوم عجب مدارید

On beholding this miraculous deed, the king asked the poet if he was not the illustrious Sa'dī; and on his answering him in the affirmative, he paid him high honours, and lavished on him rich presents. The marriage of those two lovers was then solemnized with unwonted pomp and grandeur.

The above story will appear to many of my readers as foolish and incredible. For, could any one, falling from the top of a balcony upwards of 100 feet high, escape unscathed, and afterwards be restored to life by a single kiss from his mistress' lips? Certainly not. I should much rather be inclined to pronounce the same judgment with them. But if they would just reflect for a moment on the desperate state of this true lover, they will then see that he was snatched from the jaws of approaching death, chiefly by divine interposition, and partly from his unflinching courage. The lover thought that, as his object of love was unapproachable, he would either pine for her to his dying moments, or die some day an unnatural death. He was quite cheered with the king's promise, in executing which he would either gain the throne or the bier. Fortune encouraged his presence of mind, and gave him the victory. As for Sa'dī's giving the right prediction, it does not seem to me very strange. In the *first* place, he was a man of profound judgment, thoroughly acquainted with the world; in the *second* place, he knew that the hearts of true lovers are always alive, and possessed of cognitive faculties. The lover, he thought, was not dead but stunned, and must, no doubt, be revived by the touch of his royal mistress' lips.

'IQD-I MANẒŪM

OR

SELECTIONS FROM THE BŪSTĀN

OF

SHEKH MUṢLIḤ-UD-DĪN SA'DĪ OF SHĪRĀZ.

'IQD-I MANẒŪM

OR

SELECTIONS FROM THE BŪSTĀN.

IN THE NAME OF GOD, THE MERCIFUL,
THE COMPASSIONATE !*

INTRODUCTION.

1. (I begin) in the name of the soul-creating Preserver of the world, (and) of the wise One who on the tongue hath created speech.

2. He is a Lord generous and protecting: He is kind,—the Forgiver of sins,—the Receiver of apologies.

3. He is so powerful that whoever turned his head from His door, to whatever door he went, received no honor.

4. The heads of long-necked (*i.e.* exalted) kings are at His threshold upon the ground of supplication.

5. Neither does he in haste seize the refractory, nor does He drive away penitents with violence.

6. His two worlds are as one drop in the ocean of His knowledge. He sees faults, and conceals a blemish by His clemency.

7. If He gets angry at thy evil deed, when thou camest back (*i.e.* repented), He folded up what has passed.†

8. If with his father any one seeks to quarrel, the father without doubt displays more anger.

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* It is customary amongst us not to begin any work or book without using this Arabic phrase.

† This word is used here in its primitive sense ما "a thing," and جرا "passed." The last line means freely, "when you repent of your sins, He overlooketh them."

9. If a relative be not pleased with his relative, like strangers he drives him away from his presence.

10. If (one) is not kind to his friends, any companion of his will fly leagues from him.

11. If an active slave be not of use, his sovereign lord does not hold him dear.

12. If a soldier leaves the service (of his master), his army-leading sovereign becomes estranged from him.

13. But the Lord of above and below hath not on account of his sins closed the door of daily allowance upon any body.

14. The surface* of the earth is His common table-cloth: on this tray of booty either a foe or a friend (has equal share).

15. Had he urged on His occupation in tyranny, who from His hand of violence could have obtained safety?

16. His person is free from the charge of (having) a rival and *congener*: His country is independent of the devotion of genii and men.

17. Obedient to His commands are all things and persons,—the children of Adam, and the birds, and the ants, and the flies.

18. He hath so spread the wide table-cloth (*lit.* tray) of His liberality, that even the griffin in Caucasus eats its share.

19. He is benevolent,—the Diffuser of liberality,—the Disposer of all actions: He is the Holder of the creation, and the Knower of secrets.

20. To him only pertains grandeur and egotism; for, His country has no beginning or end, and His person is without want.

21. On the head of one He placeth the crown of good fortune: He hurleth another to the ground from the throne.

22. The cap of prosperity (He putteth) on the head of one, (and) the blanket of adversity on the shoulder of another.

23. He turneth fire into a flower-garden upon His friend:† he carrieth a number of men into the fire (of hell) through the water of the Nile.‡

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* اديم is goat's leather perfumed, brought from Yemen in Arabia. Here it means "the surface."

† Here is a play upon the word خليل "a friend," meaning Abraham, who is called خليل الله "the friend of God." When Nimrod threw him into the fire, it was changed into a flower-garden through the favor of God.

‡ This refers to the well-known history of Moses. He carried the Israelites across the Red Sea, by walking on foot through a path which was formed in the middle of the sea by divine interposition. When Pharaoh with his army pursued him hotly, the sea resumed

24. If (He does) that, it is the mark (*i.e.* order) of His favor (to His friend), and if (He does) this, it is the signet of His orders (in favor of his believers).

25. Behind the screen He seeth the evil acts: He also* concealeth our faults with His own goodness.

26. For the sake of threatening if He draweth His sword of command, angels would remain deaf and dumb.

27. If He announceth once the inviting voice of His bounty, Satan would say, "I will carry a share."

28. At the shrine of His kindness and majesty, great men have laid down their greatness from their heads.

29. With kindness He is near to the dejected: He accepteth the prayers of those who lament.

30. His knowledge perceives non-existent things: His power of penetration † is acquainted with untold secrets.

31. By means of His omnipotence He guards above and below: He is the Lord of the Court of the Day of Judgment.

32. The back of none is content with His worship, nor upon His words is there a place for the finger of any body.

33. He is without beginning or end, beneficent, and well-wishing: with the pen of His decree He draweth figures (*i.e.* pictures) in the womb.

34. From east to west He caused the moon and the sun to revolve, and spread the earth upon water.

35. The earth from the violence of her shaking became disturbed; (God therefore) hammered down the peg of mountain on her skirt.

36. He giveth to the seed of man a form like a fairy. Who has on water drawn such a painting?

37. He keepeth ruby and turquoise in the hollow of the stone, (and) ruby-like rose in the turquoise-colored branch.

38. From the clouds He poureth forth a drop towards the ocean; from the back-bone He bringeth down a seed into the womb;

39. From that drop He maketh a shining pearl, and from this createth a form (like) the shape of a cypress.

40. From Him the knowledge of a mere atom is not hidden; for, visible and invisible (objects) are to Him alike.

41. He is the Provider of daily food for serpents and

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its pristine form, and swallowed up all, and threw them into the fire of hell.

* همو is contracted for هم او "He also."

† Here the word لطف is used in its primitive sense, meaning, "knowledge of occult subjects."

ants, although several of them are without hands, and feet and strength.

42. By His command created things from non-entity have derived forms. Who knows except Him to make something out of nothing?

43. Again He will take them to the hiding-place of annihilation, and from that spot carry them to the Plain of Resurrection.

44. The world is unanimous regarding His divine power: it is powerless in (finding out) the secret of His qualities.

45. Man could not get to the end* of His greatness: sight could not gain the limit of His beauty.

46. Neither can the bird of imagination soar to the height of His person, nor can the hand of understanding reach the skirt of His praise.

47. In this whirlpool (of the knowledge of God) thousands of boats (*i.e.* men) have sunk, so that a plank (of imagination) appeared not on the bank.

48. Many† a night I sat in this temple (*i.e.* world) lost (in meditation), when Astonishment seized my sleeve, saying, "Get up."

49. The knowledge of the King has circumscribed (every thing) over the extent (of the universe): thy fancy (therefore) cannot comprehend it.

50. Neither can understanding reach the secrets of His person, nor can fancy approach the imagination of His praise.

51. In eloquence one may compete with Saḥbān,‡ (but) he cannot arrive at the secrets of the Incomparable Most Holy God.

52. As His favorites in this road have gallopped their horses (of search), they, owing to their *inability to count* (His praises),§ have abstained from galloping.

53. Not in every place can a horse be gallopped, but in several places the shield ought to be put down.

54. Think not, O Sa'dī! that one in the road of purity can walk, except in the foot-steps of the chosen one (*i.e.* Mahomet).

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* ماورا means literally, "that which is behind."

† The word چه means here "many."

‡ Saḥbān Wāil was an Arabian poet and orator, who, as Sa'dī says, was so eloquent that he would not repeat the same word which he had uttered once, but would express it in a different way. *Vide* 'Iqd-i Gul, 4th Chapter, Story IX, page 103.

§ لاأحصي means literally, "I cannot count."

55. *He is kind in disposition, elegant in nature: he is the Prophet of men,—the Mediator of his votaries.*

56. He is the Patriarch of prophets, the Guide of the road (to eternity): he is the Receiver-general (of the commandments) of God,—the Alighting-place of Gabriel.*

57. He is the Mediator of mankind,—the Lord of the Day of Resurrection,†—the Leader of the guides (*i.e.* prophets),—the Chief of the Court of Judgment.

58. What praise can the imperfect Sa'dī make of thee? *Peace be on thee, O Prophet! and salutation!*

ON THE CAUSE OF THE VERSIFICATION OF THE BOOK.

1. In the remotest quarters of the world I travelled much: I passed my days with every body.

2. Enjoyments from every corner I derived: from every harvest an ear of corn‡ I gleaned.

3. Like the pious and humble§ men of Shīrāz, (may the grace of God be on that land)! I did not see (any body).

4. The friendship of the people of this holy land (*i.e.* Shīrāz), withdrew my mind from Syria and Rūm.

5. I was sorry that from all those gardens (*i.e.* Syria and Rūm), I had to go empty-handed to my friends.

6. I said in my mind, "(People) bring sugar-candy from Egypt, (and) carry it as a curiosity to their friends.

7. "Though my hand was empty of that sugar-candy, yet I have words sweeter than it.

8. "It is not that sugar-candy which men naturally eat, but what men of sense write (*i.e.* convey) on paper."

9. When I built this House of Wealth,‖ I made in¶ it ten doors** of morals.

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* The angel Gabriel used to come always to Mahomet with the commandments of God. It was through him that the Prophet received the Qorān.

† بعث means "rising" and نشر "diffusing." Hence the belief that all men will rise in the Day of Judgment from their eternal sleep, and be spread over the Plain of Resurrection.

‡ *i.e.* "wherever I went, I was benefited and derived much advantage from the society of learned men."

§ *Lit.* "nature like the earth."

‖ *i.e.* "when I wrote this Būstān."

¶ In the other editions درو is put for برو which makes better sense.

** By "ten doors" are meant the "Ten Chapters of the Būstān."

CHAPTER I.

ON JUSTICE, AND WISDOM, AND RULES OF GOVERNING.

STORY.

1. I saw one who, from the plain of Rūd-bār,* came before me mounted on a leopard.
2. Such a dread from that circumstance was fixed upon me, that on account of fear my feet from motion were stopped.
3. Smiling he placed his hand on his lips, saying, "O Sa'dī! do not be surprised at what thou hast seen.
4. "Thou, too, dost not turn away thy neck from the commands of the Distributor of justice,† so that no one may turn away his neck from thy orders."
5. When a king remains (obedient) to the order of the Distributor of justice, He becomes his Protector and Friend.
6. It is impossible that when He regards thee as his friend, He should leave thee in the hands of thy enemy.
7. This is the road: do not turn away thy face from the divine way.‡ Place thy feet (in it), and whatever object thou wishest for, attain.
8. The instructions (of good men) will become useful to that person, to whom the words of Sa'dī are acceptable.

THE ADVICE OF KISRĀ§ TO HURMUZ.

1. I have heard that at the time of the agonies of death,|| thus said Naushīrwān to (his son) Hurmuz—,

* Rūd-bār a city situated between Gīlān and Qazvīn on the banks of the Caspian Sea.

† داور contracted from دادور "administrator of justice."

‡ There are four ways to find God: (1) شریعت the order of Mahomet. (2) طریقت the means of finding God. (3) حقیقت the reality of the existence of God. (4) معرفت the knowledge of God.

§ کسری is the title of the kings of Persia. It was generally applied to Naushīrwān the Just. He was the 20th king of the 4th dynasty of Persia. He was eminently noted for his justice, and was contemporary with the Roman emperor Justinian. The Prophet was born in his reign.

|| *Lit.* "the tearing out of his life."

2. "Pay regard to the feelings of a poor man: do not under the thought of thy own happiness remain.

3. "To the wise this does not seem agreeable, that the shepherd should be asleep, and the wolf (come) among his sheep.

4. "Go, take care of the poor needy one, for, a king through his people becomes a crown-wearer.

5. "Subjects are like the root, and the king the tree; a tree, O son! becomes firm by its root.

6. "Wound not the hearts of the people while thou art able: if thou dost so, thou diggest up thy own root.

7. "If thou want a straight road,* (choose) the road of the pious in which is hope and fear.

8. "Tyranny of men is not pleasing to that (king), who fears that calamity should befall his kingdom.

9. If in his nature this quality does not exist, there is no odour of tranquillity in that kingdom.

10. "If thy feet are entangled (*i.e.* if thou art a family man), seize contentment: if thou art single, have thy own will.

11. "Do not seek for plenty in that land and country, where thou seest the subjects afflicted (*lit.* low-spirited) by the king.

12. "Fear the brave proud men: he that does not fear the Distributor of justice, be afraid of him.

13. "He shall see the country of another populous in his dream, who makes the hearts of the people of his country miserable.

14. "Ruin and a bad name proceed from tyranny; the wise arrive at (*i.e.* listen to) this saying with attention.

15. "It is not right to kill subjects with injustice; for, verily they are the shelter and support of the kingdom.

16. "Take care of the villager for thy own good, because a contented laborer does more work.

17. "It is not manliness to do evil to one, from whom thou mayst have experienced much good."

The advice of Khusrau to Sheroya.

1. I have heard that Khusrau† said to Sheroya,‡ at the time when his eyes were closed from seeing.

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* *i.e.* "faith."

† Khusrau or Khusrau Parvez was the son of Hurmuz son of Naushīrwān. He was in love with the renowned Shīrīn, the mistress of Farhād.

‡ Sheroya was the son of Khusrau Parvez. With the view of increasing his sensual appetite, he took some medicine, but by mistake drank poison and expired. His reign did not last more than six months.

2. "Be (firm) in whatever resolution thou makest: look to the welfare of thy subjects.

3. "Do not turn, O son! thy neck from wisdom and judgment, so that men from thy grasp may not twist their feet.

4. "A subject flies from a tyrant: he makes his bad name a topic of conversation in the world.

5. "Many a day has not passed, before he, who laid a bad foundation, dug up his own.

6. "A sword-striking man spreads desolation, not to such an extent as the smoke (*i.e.* sighs) from the hearts of children and women does.

7. "The lamp* lit by a widow woman, thou mayst have very often seen, has burnt a city.

8. "Than him who in the world is more fortunate, who, in governing a kingdom, lived with justice?

9. "When the turn of his departure from this world arrives, (people) invoke mercy on his grave.

10. "As good and bad men pass away (from this world), hence it is better that (people) should mention thy name with credit.

11. "Depute a God-fearing one over the subjects; for, he is an architect of the kingdom, and is forbearing.

12. "He is thy enemy, and the blood-drinker of men, who seeks thy interest in the oppression of the people.

13. Authority in the hands of such persons is a mistake, from the violence (*i.e.* hands) of whom several hands (are raised) to God.

14. "A cherisher of the good does not see evil: when thou cherishest the bad, thou art the enemy of thy own life.

15. "Do not revenge an enemy (by taking) his property, but it is necessary to tear him up by the root.

16. "Do not delay (in punishing) a financier, the friend of tyranny; for, on account of his extortions (*i.e.* fatness), his skin ought to be flayed.

17. "The head of the wolf ought to be cleft at first,—not when he has torn to pieces the sheep of men."

Discourse on mercy towards the weak.

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1. Without† the permission of law to drink water is a sin; and if thou sheddest blood by the judge's sentence, it is right.

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* *i.e.* "sighs from her heart."

† In ابي the letter ا is redundant, and put for metre!

2. If the law sentences thee to kill (any body), beware that thou art not afraid of putting him to death.
3. If thou knowest that there are people among his family, shew them mercy, and bring on them ease.
4. The tyrannizing man was in guilt,—what sin is there in his helpless wife and child?
5. Thou hast a strong body and a large army, but do not force it into thy enemy's kingdom;
6. For, he flies to a high fortress, (while) misfortune falls on the innocent (inhabitants) of the country.
7. Look to the state of prisoners, since it is possible that there may be an innocent one among them.
8. When a merchant has died in thy kingdom, to lay hands upon his property would be meanness.
9. After that (event), his relations and family will weep bitterly, and say together,—
10. "The poor man died in a strange land,—whatever goods he had left, the tyrant took."
11. Think of that fatherless boy,* and beware of the sighs of his afflicted heart;
12. Since one bad name destroys many a good name of fifty years.
13. The doers of worthy actions with lasting names, have not practised extortions on the riches of the people.
14. If (any body) is king over the whole world, yet when he takes wealth from the rich, he is a beggar.
15. The free (*i.e.* generous) man died of empty-handedness: with the riches† of the poor he did not fill his belly.

STORY ON THE REAL NATURE OF KINDNESS TOWARDS SUBJECTS.

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1. I have heard that a just king possessed a cloak with linings on both sides.
2. A certain one said to him, "O king of happy fortune! With the brocade of China sew a cloak."
3. He said, "This much is for a covering and for ease: if thou leave this off, it will be for beauty and adornment.
4. "Not for that do I receive the revenue that I may embellish myself, and my throne, and my crown?

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* The letter ک in طفلک is meant here not for *diminution*, but for *compassion*, as he was the son of the poor merchant.

† Literally, "ribs."

5. "If like women I put on ornaments on my body, I swear by my bravery! how can I repulse my enemy?

6. "I, too, possess avarice and desire a hundred fold, but the treasury is not for me only.

7. "Full treasuries are for armies,—not for embellishment and ornament.

8. "A soldier, who is not pleased by the king, does not protect the boundaries of the kingdom.

9. "When the enemy takes the ass of the villager, why does the king eat the tax and one-tenth (of his gains)?

10. "The enemy carried away his donkey, and the king the revenue, what good fortune dost thou see in that throne and crown?

11. "It is not manliness (to use) force against the weak: the mean bird takes away the grain from the presence of the ant.

12. "A subject is a tree if thou rear it up: to the wishes of thy friends' minds thou eatest fruit.

13. "With unkindness do not dig it up from its root and fruit; for, a fool does injustice to himself.

14. "Those men eat the fruit of their youth and fortune, who with the weak do not deal harshly.

15. "If a weak man becomes humbled,* be afraid of his complaints before God.

16. "When it is necessary to take a country by peaceful means, with fighting do not bring blood from the pores of the body (of the enemy).

17. "I swear by my bravery that the whole portion (*lit.* land) of a kingdom is not worth one (drop of) blood shed upon the earth."

STORY.

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1. I have heard that Darius† of illustrious family was separated from his troops on a hunting-day.

2. A shepherd came before him running: the king of kings drew forth an arrow from his quiver.

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* *Lit.* "comes in from his feet!"

† This was Darius Codomanus, the last king of Persia. He waged many wars with Alexander the Great, who gave him a final overthrow at Arbela, and took his mother, wife and children prisoners. The unfortunate king was afterwards killed by one Bessus, the governor of Bactriana, B. C. 331.

3. In the plain entertain the fear of enemies; for, in the house the rose is safe from thorns.*

4. The terrified shepherd cried out, " I am not an enemy, do not try to kill me.

5. " I am he who feeds the king's horses : I am on duty in this pasture-field."

6. The affrighted† monarch became composed : he laughed and said, " O thou of contemptible mind!

7. "A happy angel befriended thee : if not, I had drawn the bow-string up to my ear."

8. The keeper of the pasture-grounds laughed, and said, " It is not proper to conceal advice from friends.

9. " It is not a laudable plan and good judgment that a king should not recognise an enemy from a friend.

10. " Such in superiority is the condition of life, that thou shouldst know every inferior who he is.

11. " Thou hast oftentimes seen me in thy presence; thou hast asked me about the horses of the field.

12. " Now that I have come again to thee through love, dost thou not know‡ me then from thy enemy?

13. " I can, O famous king! bring out one horse from a hundred thousand.

14. " The duty of a shepherd (I perform) with sense and judgment : dost thou, too, keep thy own herds (*i. e.* subjects) in custody.

15. " In that seat of empire from anarchy comes sorrow, where the policy of the king is less than that of a shepherd."

Story of the late Atābak Tukla, son of Sa'd Zangī

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1. In the histories of ancient kings it is (written) that, when Tukla sat on the throne of (his father) Zangī,

2. No one in his time was oppressed by any body. He

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* As a rose is free from thorns when plucked out of the garden and kept in the house, in like manner the king is safe from fear of his enemies in his own palace. I am afraid I do not see much logic in this simile.

† More literally, " the mind of the king which had gone (from his hold) came to its place.

‡ نمي دانيم is put for نمي داني مرا " thou dost not know me."

surpassed (his contemporaries) if he himself was so (just), —and this was sufficient.

3. Thus said he once to a man of piety, " My life is spent in vain.

4. "When the kingdom, and rank and the throne pass away, none from the world took any riches (of eternity with him) but a beggar.

5. " I desire to sit in the corner of devotion, so that I may gain (the riches of eternity) in these five days* that are."

6. When the sage of enlightened mind heard this, he frowned with violence, saying, " Enough ! O Tukla !

7. " The way to find God † does not lie (in any) but in (doing) the service of the people. It does not lie in a rosary, or a prayer-carpet, or a mendicant's habit.

8. " Do thou remain on thy own royal throne : with pure qualities become a mendicant.

9. " With sincerity and inclination gird up thy loins : from trifles and pretensions keep thy tongue closed.

10. " Merit is necessary in the way of finding God,—not speech ; for, a word without merit has no truth in it.

11. " Wise men, who possessed the treasure of purity, had such patched robes (of pure qualities) under their upper garments."

DISCOURSE ON PAYING REGARD TO THE FEELINGS OF THE POOR.

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1. O great man ! do not exercise tyranny over the small; for, the world does not remain in one likeness.

2. Do not wrench the palm of the hand of the weak ; for, if he overcomes (the strong), he (the strong) is of no account.

3. I tell thee, do not cast men down ;‡ for thou wilt be powerless if thou art overthrown.§

4. Better that the hearts of friends should be composed than (collecting) riches : an empty treasury is better than men in distress.

5. Do not throw at thy feet the business of any body ;‖ for, it may happen that thou shouldst fall at his feet very often.

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* The phrase پنج روز means *literally* " five days, " out of the seven days of the creation. Man is born in one, and he dies in another ; hence, the remaining five days are generally used by poets to denote *a short time.*

† A periphrasis of four words to denote طریقت

‡ *Lit.* " do not remove the feet from the place."

§ *Lit.* " if thou come out of the feet. "

‖ *i. e.* do not neglect the work of any body.

6. "O weak one! bear with the strong; for, one day thou mayst become more powerful than he.

7. With thy prayers remove from the contentious his violence (of temper); for, the arm of prayer is better than the hand of strength.

8. Tell the parched-lipped oppressed one not to laugh; for, (the Fates) will root out the teeth of the tyrant.

9. At the sound of the drum the great man became awake: what does he know how the night of the sentinel passed?

10. A traveller eats the grief of (*i. e.* cares for) his own baggage: his heart burns not for the galled back of the ass.

11. I admit that thou art not among the fallen: when thou seest one fallen, why dost thou stand up?

12. On this (subject) I will tell thee a story; for, it would be laziness to pass over this tale.

Story on the object of shewing mercy to the weak when in a state of power.

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1. There was such a famine in Damascus,* that friends forgot their friendship.

2. The sky was so miserly towards the earth, that the sown fields and the date-trees did not moisten their lips.

3. The old fountains dried up: there remained no water except the water of the eyes of the helpless (*lit.* orphans).

4. If smoke came out of the chimney, it was nothing but the sighs of a widowed woman.

5. Like the poor men I saw the trees without leaves: the strong-armed (*i. e.* the rich) were spiritless, and extremely destitute.

6. On the mountain there was neither verdure, nor in the garden a branch†: the locusts devoured the gardens, and men the locusts.

7. At that interval a friend came before me, from whom (only) skin had remained on his bones.

8. I was astonished, because he was well-circumstanced: he was the master of rank, and gold and wealth.

9. I said to him, "O friend of excellent disposition! What misfortune has come to thee? Speak."

10. He roared at me, saying "Where is thy sense?—when thou knowest and askest, thy question is wrong.

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* دمشق in Asiatic Turkey was founded by Damshāq, son of Nimrod.

† Contracted for شاخ *a branch.*"

11. "Dost thou not see that the severities (of famine) have reached perfection, (and) troubles have come to their extreme limit?

12. "Neither does rain come from the sky, nor do the prayers (*lit.* smoke) of complaints go above."

13. I said to him, "after all thou hast no fear: poison kills in that place where there is no antidote.

14. "If from want another became destroyed, thou hast (money): what fear has the duck from the storm?"

15. The theologian looked at me as indignant as the looking of a learned man at a fool.

16. (He said), "A man, though he may be on the shore, O friend! does not give himself rest when his friends are drowning.

17. "I am not pale-faced through poverty: the sorrow of the poor has wounded my heart.

18. "I do not wish that a wise man should see a wound either on the limbs of a man or on those of his own.

19. "Thank God! although I am safe from wounds, (yet) when I see one my body trembles.

20. "Bitter become the pleasures of that healthy one, when a weak sick man may be at his side.

21. "When I see that a poor beggarly man has not eaten, on my palate the morsel is poison and rubbish.

22. "If thou takest the friends of one to prison, where can his pleasure remain in a garden?"

THE STORY OF TWO BROTHERS, THE ONE TYRANNICAL AND THE OTHER JUST, AND THEIR END.

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1. I have heard that in a country to the west, there were two brothers of one father:

2. Possessors of troops and haughty and elephant-bodied; handsome and wise and warlike (*lit.* swordsmen).

3. The father found both to be formidable men: he found them seekers of military manœuvres and war.

4. Away he went, and divided that country into two parts: he gave to each son a share of it.

5. Lest they should draw their heads against each other, (and) draw the sword of animosity in battle.

6. The father after that made up the sum of his life: to the Creator of existence he delivered over his sweet life.

7. Death severed the rope of his hope (of life): decease tied down his hand of action.

8. That kingdom was assigned to the two princes; for, there were riches and troops without limit and number.*
9. According to what appeared good to himself, each one took his own way.
10. One (took to) justice that he might carry a good name; the other, tyranny that he might collect riches.
11. One made benevolence his own characteristic: he gave away money, and took care of the poor.
12. He laid the foundation (of inns), and distributed bread, and cherished his army: for night he built a sleeping-house for the sake of the poor.
13. He emptied his treasures, and increased his army like people at the time of festivities. †
14. The shout of gladness ascended to the sky like thunder, as (was in) Shīrāz during the time of Bū-bikr Sa'd. ‡
15. He (Bū-bikr Sa'd) was a wise king and of illustrious family. May the branch of his hope be full of fruits!
16. The advice-listening name-seeking stripling was of laudable qualities and happy nature.
17. He was assiduous § in gratifying the hearts of the nobles and plebeians: he was the admirer of God morning and evening.
18. In that kingdom Korah ‖ used to go fearlessly; for, the king was the administrator of justice, and the poor contented.
19. No (sorrow) in his time came upon any mind: I do not say that a thorn,—nay a rose-leaf (even did not hurt it).
20. He overcame by the aid of God all the chiefs. The leaders laid down their heads on the line (of submission).
21. The other (brother) wished to add to (the splendour of) his throne and crown: he increased the taxes on the village people.
22. He coveted the wealth of the merchant: he cast misfortunes on the life of the helpless.
23. I do not say that he was the evil-wisher of the poor: in fact he was his own enemy.

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* مر means "number."

† People on festive occasions invite men, and spend money in entertaining them.

‡ The great Atābak Muzaffar-ud-dīn Abū-bikr-bin-Sa'd-bin-Zangī the king of Persia. Sa'dī flourished in his time,

§ ملازم is used here in its *original* sense, derived from the word لزم signifying "adhering steadily."

‖ Qārūn or Korah was the cousin of Moses. On account of his great riches his name is proverbially applied to all misers.

24. In the hope of more (wealth), he neither gave nor ate: a wise man knows that he acted wrongfully.

25. Until* he collected that money by fraudulence, his troops dispersed through hopelessness.

26. (When) the merchants heard the news that tyranny existed in the land of that foolish one,

27. They cut off (*i. e.* desisted from) buying and selling from that place. Agriculture failed,—the subjects burnt (from hunger).

28. When good fortune turned away her head from his friendship, his enemies necessarily overcame him.

29. The enmity of the sky ruined him completely:† the hoofs of the horses of his enemies dug up his kingdom.

30. From whom can one expect fidelity, when a promise became broken? From whom can one ask for rent, when the villager has fled?

31. What good can that impure one hope for, when he has curses following him?

32. Since his fate was bad from creation,‡ he did not do that which good people told him to do.

33. What did the virtuous say to that good man? 'Do thou eat the fruit (of justice); for, the tyrant did not eat it.'

34. His fancy was wrong and policy weak; for, what he sought in tyranny, was (really) in justice.

Story of a man-oppressing chief.

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1. A brave man, from fear of whom the male tiger was (like) a female one, fell into a well.

2. A malicious man has seen nothing but evil,§ He fell, and saw none humbler than himself.

3. The whole night from complaints and lamentations he slept not: a certain one hit a stone on his head, and said,—

4. "Didst thou ever redress the grievance of any body, that thou wantest to-day a deliverer?

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* Here کہ تا is put for تا وقتیکہ "until."

† *Lit.* "dug up his root and fruit."

‡ This is evidently borrowed from the expression کن فیکن (Gód said) "let it be, and it was." Hence کاف کن simply means "the day of creation."

§ This line is evidently meant for a moral saying, and bears no connection with the second one.

5. "All the seeds of inhumanity thou hast sown; look! what thou hast carried in consequence.

6. "Who to thy wounded heart will apply ointment?—since hearts weep by thy wounds.

7. "Thou for us hadst dug the well on the road, but fellest headlong into it in consequence.

8. "Two men dug wells for the private and the public: one was of a good disposition,—the other had a bad name.

9. "One (dug the well) that he might refresh the throat of the thirsty, and the other, that people should fall headlong (into it).

10. "If thou dost evil, do not entertain the hope for good; for, a tamarisk-tree never bears (eatable) fruit."

11. I do not think, O thou! who hast sown barley in autumn, that thou shouldst take wheat at the time of reaping.

Story of Hajjāj Yusūf and the truthful man.

1. They relate of a pious man who did not respect Hajjāj Yusūf.*

2. He looked sharply at an officer of his court, saying, "Spread the leather for him,† and shed his blood."

3. When reason has no hold on a tyrant, for the sake of quarrelling he contracts his face (into wrinkles).

4. The man of God smiled and wept: the dark-minded stony-hearted (king) became astonished.

5. When he saw him laugh and again weep, he enquired, "What is this laughing and weeping for?"

6. He said, "I weep on account (of the unfavorableness) of time; for, I have four helpless little boys.

7. "I laugh on account of the favor of the pure God that I go (*lit.* went) to the grave (*lit.* earth) as oppressed,—not as an oppressor."

* Hajjaj, son of Yusūf, was the ruler of 'Irāķ Arabi under the Caliph 'Abd-al Mālik about the year 685 A. D. He was a notorious tyrant.

† It was the custom of Persian kings that when any criminal was ordered to be executed, a piece of leather was spread on the ground, and sand sprinkled over it, so as to let the blood of the condemned fall on the leather and not on the ground.

8. A certain one said, "O renowned king! do not exercise (tryanny :) forgive* this aged villager.

9. "For, certain men have in him their support and help ; it is not right to kill people all at once.

10. "Trade in greatness, forgiveness, and kindness: think of his young children.

11. "Thou art perhaps the enemy of thy own family, when thou wishest evil for other families.

12. "Do not think, when hearts are wounded by the marks (of thy cruelty), that on thy last moments (*lit.* days) good will come to thee.

13. "The oppressed has not slept (through pain). Be afraid of his sighs : dread the sobbing† of his heart at the time of morning.

14. "Art thou not afraid that a pure-minded one at night invokes (the name of) God from the burning of his liver?"

15. With frenzy he waved his hands so, that for Hajjāj the hand of his argument was tied.‡

16. Did not Satan commit sin ?—and hence saw no good. A pure fruit does not come from a contaminated seed.

17. Do not rend the screen of anybody§ at the time of quarrel; for, thou mayst have faults also under thy own screen.

18. Do not shout out defiantly to brave men, when with boys thou canst not come out (successful) in boxing.

19. I have heard that (Hajjāj) would not listen (to those arguments),—and shed his blood. Who knows how to elude the orders of a king?

20. A wise man in that reflection went to sleep that night: he saw in his dream the pious man, who said,—

21. "For more than a minute (Hajjāj) did not inflict on me punishment, (but) its torture will rest on him till Resurrection."

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* *Lit.* "keep thy hand away from this old villager."

† *Lit.* "smoke." It is our belief that curses invoked upon any body early in the morning have a tendency to do him much harm.

‡ More freely : with the madness of his feelings he brought forward such strong proofs that Hajjāj had nothing more to say.

§ *i. e.* do not reveal the fault of any body.

STORY.

1. They relate of one of the kings, whom the sickness of guinea-worm had made like a spindle.

2. To such a degree the weakness of his body had prostrated him, that he was jealous (of the health) of the most imbecile.

3. Although the king is distinguished in the chess-board, when weakness overcame him, he is inferior to a pawn.

4. A courtier kissed the ground (before) the king, saying, "May the life of my lord be lasting!

5. "In this city there is a pure-minded man: among the pious there are few equal to him.

6. "They have never referred to him the weighty business of any body, the object of which was not fulfilled immediately.

7. "Send for him that he may repeat his prayers for this (disease, and) that mercy may reach from heaven to the earth."

8. (The king) gave the order, so that the chief men among his servants called the old man of propitious steps.

9. (The king) said, "O wise one! utter benedictions for me, since in the guinea-worm I am tied by the leg like a needle."*

10. The crook-backed old man heard this word: with fierceness he cried out harshly.

11. "God is kind to the distributor of justice (*i.e.* king): shew forgiveness, and see His mercy.

12. "How can my prayers to thee become useful, (when) oppressed prisoners are confined in the well?

13. "Thou hast not shewn forgiveness to the people, where canst thou find happiness in riches?

14. "It is necessary to ask pardon for thy sins:—then supplicate for the prayers of a good holy man.

15. "Where will the prayers of him be of use to thee, (when) the (evil) wishes of those who have experienced thy cruelties are after thee?"

16. The king of Persia heard this speech: on account of anger and shame he got into a passion.

17. He became distressed, and then said in his mind, "Why am I displeased?—for what the holy man has said is true."

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* رشتهٔ means also "*thread.*" Here is a play upon the word, the beauty of which is difficult to retain in English. The *eye* of a needle is called in Persian the *leg*. Hence the simile.

18. He gave the order, so that whoever was in imprisonment, they instantly set him free by his command.

19. The world-seeing (holy man), after two genuflexions in his prayers, thus raised his hand of supplication to God:—

20. "O Creator (*lit.* Raiser) of the sky! Thou hast taken him in fighting (against Thee), leave him in peace."*

21. The pious man had still continued raising his hand in prayer,† when the prostrated sick man jumped on his feet.

22. Thou wouldst have said as if through joy he would fly, like a peacock when it sees not the cord round its leg.

23. He ordered, and they scattered jewels from his treasury at his feet and under his head.

24. It is not proper to conceal truth for the sake of falsehood: (the holy man) from the whole lot brushed his skirt, and said,—

25. "Do not go a second time with the office‡ (of tyranny,) lest the disease of guinea-worm may raise up its head again.

26. "When once thou hast fallen, look to thy feet, so that they may not a second time slip from their place."

27. Listen from Sa'dī this saying, which is true, "He that has fallen every time, has not risen up."

Story of Qazl Arsalān and the Wise Man.

1. Qazl Arsalān§ had a strong fort, which raised its head (*lit.* neck) with Alwand|| (in height).

2. There was neither fear of any body, nor need of any thing (in the fort): like the curls of brides its roads were circuitous.

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* The free translation of the second line is, "Thou hast punished him with sickness for disobeying Thee, now forgive him as he has confessed his sins." ماندن "to abandon."

† The natural order of this line will be:—

ولي هم چنان بدعا دست برداشت

‡ سررشته means "office," "employment." Hence the line denotes simply, "do not exercise tyranny again."

§ قزل‌ارسلان name of a king in Persia. He was called قزل because the hair of his head and face was *red*. ارسلان means "a *lion*," a surname which several Persian kings were too proud to assume.

|| الوند a mountain situated in Hamdān, north-west of Ispahan. It is about 16 miles high.

3. It looked as conspicuous in a garden, as on an azure board an egg.

4. I have heard that a man of auspicious presence came near the king from a long distance.

5. He was the knower of truth,—had seen the world: he was learned,—had travelled over the world.

6. He was venerable, fluent in speech, (and) experienced: he was wise, eloquent, (and) knower of many things.

7. Qazl said, "As much as thou hast travelled, didst thou ever see another such strong place?"

8. He laughed, saying, "This is a pleasant fort, but I do not think it is strong.

9. "Did not the neck-exalting (kings) possess it before thee? They lived for a short time, and left it.

10. "Will not other kings take it after thee, (and) eat the fruit of the tree of thy hope?

11. "Remember the time of the reign of thy father: set thy mind free from the bonds of anxiety.

12. "Time placed him in such a corner (*i. e.* grave), that he had no right to a single pice.

13. "When he grew hopeless of every thing and person, his hope rested on the mercy of God, and no more.

14. "Before a wise man the world is a thistle; for, every moment it is the abode of another.

Story.

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1. When Alp Arsalān* rendered up his life to its Giver, his son placed the royal crown on his head.

2. To the grave they consigned him from his crown and† throne: neither there was place to sit, nor butts for shooting at with arrows.‡

3. Thus spoke a wise maniac when he saw the son riding the next day,—

4. "How wonderful is the revolution of the kingdom and

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* Alp Arsalān was the father of Qazl Arsalān. They were the descendants of the Seljūḳ kings of Persia.

† There ought to be an و between تاج and گاه, otherwise it makes no sense without it.

‡ A periphrasis of six words to express اماج گاه

time!* The father went (to the grave), and the feet of the son are on his stirrup!"

5. Such is the revolution of Time! It is light-going, and faithless and unsteady.

6. When an aged man finishes his time (*i. e.* dies), one of youthful age‡ puts forth his head from the cradle.

7. Do not fix thy heart on the world which is a stranger. It is like a musician who is every day in (every) house.

8. Uncomfortable becomes the enjoyment with that ravisher of hearts, for whom every morning there is a husband.

9. Do good this year while the village is thine; for, next year there will be another lord of the village.§

STORY OF THE PERMANENCY OF KINGDOMS UNDER JUST KINGS.

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1. A tyrannical chief|| in the confines of Ghōr used to seize village asses by force.

2. The poor¶ asses, under heavy loads and without fodder, perished in a short time (*lit.* in two days).

3. When Time makes a low man rich, he places on the little mind of the poor loads (of misfortunes).

4. When the roof of a self-conceited one becomes high, he makes water, and (throws) rubbish on the lower one.

5. I have heard that once upon a time the tyrant king went out with the intention of hunting.

6. He gallopped his running horse after the game: night overtook him. He remained far from his retinue.

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* More literally: "How wonderful! the head of the kingdom and time is down."

† This ought to have been spelt as رکاب but to rhyme with نشیب in the first line, the letter ا is turned into ے

‡ Here دولت means "time."

§ ده خدا "lord of the village."

|| As this story treats of a tyrant king, the word بزرگ seems rather inappropriate here. In order to make sense I have translated it as "chief" considering its original meaning, which signifies "great." In other editions the verse is put in a very sensible form, and reads thus:—

شنیدم که از پادشاهان غور — یکے پادشاہ خر گرفتے بزور

¶ The adjective مسکین in the second line qualifies خران in the first.

7. Being alone he did not know the direction of his road: he threw himself against his will at night in a village.

8. He saw an ass fleet, hard-working, stout, and strong and burden-bearing.

9. A Kurdish man* with a bone in his hand was beating it so that its bones were breaking.

10. The king frowned, and said, "O youth! thy cruelty towards this dumb one has exceeded bounds.

11. "Since thou art strong, do not show conceit: on the fallen do not try thy strength."

12. To that mean one the (king's) words were not pleasing: he exclaimed aloud to the king with fright.

13. "I have not foolishly undertaken this act: since thou dost not know, go after thy own business.

14. "There is many a man, who, in thy opinion, is not excusable: when thou lookest into (the matter) well, (then their doings) are not far from good."

15. This speech from him seemed harsh to the king, who said, "Come, what good dost thou see (in striking the ass)?

16. "For I think thou art wanting in reason: thou art not (only) drunk but really mad."

17. (The man) laughed, saying, "Silence, O foolish soldier!† Perhaps the story of K͟hiẓr‡ has not come to thy ears.

18. No body calls him mad or drunk. Why did he break the boat of the weak ones?"

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* كرد *Kard*, a nation in Armenia living near the Gordian mountains. They trace their origin from the time of Ẓaḥḥāk, a Persian king. They used bones as their arms.

† Mr. F. Johnson does not give this meaning in his dictionary. *Vide* Dr. Forbes' Hindūstānī dictionary.

‡ خضر is known in the Bible as prophet Elijah. He is skilled in divination, and is said to have discovered and drunk the water of life, and thus became immortal. Moses was his contemporary. Having a desire to sound his powers, the prophet accompanied him once to several places, where he saw many strange things, which astonished him greatly. One of these has been given here by the poet, who relates in the lines following that, while Moses and K͟hiẓr were passing by an island, they saw on the sea-shore a vessel, which the owner of the island, a notorious tyrant, wished to take possession of. K͟hiẓr knew this, and hence without any hesitation broke the boat, and thus deprived the tyrant of becoming its master. Moses was vexed at his conduct, and demanded an explanation. When he was satisfied, he grew ashamed, made many apologies, and took leave of K͟hiẓr. The adventures, which occurred to Moses in the company of K͟hiẓr, bear a striking resemblance to those in "Parnell's Hermit."

19. The world-coveting (king) said, "O oppressing man! what dost thou know why Khiẓr did that?

20. "In that sea there was (such) a tyrannical man, that the hearts (of men) on account of him were filled with anxiety.*

21. "The islands from his deeds were full of clamour: the world under his hand was like a sea in ebullition.

22. "Hence (Khiẓr) for the sake of good broke (the boat), so that the tyrant chief may not get hold of it.

23. "A broken property, which is in thy custody, is better than that entire one in the hand of an enemy."

24. The villager of enlightened mind laughed, saying, "After all truth is in my favor (*lit.* hand), O great man!

25. "Not from stupidity do I break the feet of the donkey, but on account of the cruelty of the unjust king.

26. "Better that the ass should in this place be lame and suffer tortures, than carry burdens in the presence of the king.

27. "Thou dost not say of him how he took boats, (and) how till eternity he carried a bad name?

28. "Fie unto such (a king) who ruled over kingdom and government! for sin remained upon him till Resurrection.

29. "The tyrant inflicted cruelty on his own person,— not on the weak poor.

30. "For, to-morrow in that assembly† of name and shame, (the poor man) will lay hold of his collar and beard with his grasp.

31. "(The poor man) will place the load of his own sins on the (tyrant's) neck, who from disgrace will not lift his head.‡

32. "I admit that the ass carries his load now, on that day (of Judgment) how will he carry the burden of asses?

33. "If thou ask (to know) justice, he is an ill-starred man in whose happiness lie the sorrows of another person.

34. "These few (*lit.* five) days§ he enjoys happiness, when his pleasure consists in the afflictions of men.

35. "It is better if that one with a dead mind‖ does not get up (from sleep);¶ since people sleep on account of him with distressed minds."

36. The king heard this speech, and said nothing. He tied his horse, and slept with his head on the coarse woollen saddle-cloth.

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* *Lit.* "an ocean of anxiety."

† *i. e.* "Day of Judgment."

‡ *Lit.* "will not bring his head on his neck through shame."

§ Vide note* on page 12.

‖ *Dead*, because his mind is not alive to virtuous feelings.

¶ More freely: "it is better if that tyrant were dead."

37. The whole night from wakefulness he counted the stars:* through melancholy and anxiety he had no sleep.

38. When he heard the noise of the morning fowl, he forgot the anxieties of the night.

39. His mounted night-guards chased him the whole night: at the time of morning they discovered the footprints of his horse.

40. In that plain they saw the king on his horse: on foot the soldiers ran in a body.

41. (In token) of service they placed their heads on the ground: the earth by the waves of the soldiers became like a sea.

42. The nobles sat down, and sent for the trays (of food): they ate and formed the assembly (of pleasure).

43. When the noise of mirth affected his mind, he remembered the villager of last night.

44. He gave the order. And they searched for him, and bound him fast: with disgrace they threw him at the foot of the throne.

45. The black-hearted (executioner) drew forth his sharp sword: the helpless (villager) knew no way to escape.

46. He reckoned that moment the end of his life: he said what was in his mind.

47. Dost thou not see that when the knife is (put) on the head of the pen, its nib runs faster. †

48. When he knew that he could not fly from his enemy, with boldness he threw down the arrows of his quiver. ‡

49. He lifted his head of despair, and said, "On the night of (going to) the grave it is impossible (for one) to sleep in his village.

50. "On account of the want of mercy in thy reign, the report of thy tyranny is in the whole world.

51. "I not only did curse thy hand of oppression, but the people. Do suppose me as one killed out of those men.

52. "It is strange that what (was said) by me seemed harsh to thy mind: do slay me if thou canst slay the whole creation.

53. "If from me my abuse appeared harsh (to thee,) with justice dig up the root of that reproach. §

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* *i.e.* "kept himself awake."

† This verse reads complicated in its poetical garb. To shew the sense more clearly it has been turned thus into prose:—

نه بيني كه چون كارد برسر قلم بود زبانش روان تر بود

‡ *i.e.* "he said what he wished."

§ The dictionaries do not give نكوهش but نگوهش.

54. "Thou hast the means of turning away from tyranny by not killing a helpless innocent man.

55. "When thou hast committed injustice, do not entertain the hope that thy name should be carried with good will in the country.

56. "I do not know how do thy eyes close (*lit.* sleep): those have not slept who have suffered oppression from thy hands.

57. "Know, how can a king be praised when people flatter him in the court?

58. "Of what use is praise in the midst of assembly, (when) behind the spinning-wheel men* and women are abusive."

59. This speech affected the ear of the tyrant king: from the state of the intoxication of apathy he came to sense.

60. That village where the (king's) fortune shewed him what was good, to the villager he gave its governorship.

61. Thou learnest wisdom and manners from the wise, but not to such an extent as from a fault-seeking idiot.

62. From thy enemy hear of thy qualities; for, in the eyes of thy friend whatever comes from thee is good.

63. The singers of thy praise are not thy friends: thy abusers are thy friends.

64. One of sour countenance reviles thee better than thy merry-minded and sweet-tempered friends.

65. Better than this has none told thee an advice: if thou art a wise man one hint is sufficient for thee.

Story of a Pugilist.

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1. A certain pugilist had no means (*lit.* fortune) of his daily food: neither had he the means of supper nor breakfast ready for him.

2. On account of the tyranny of his belly† he used to carry earth on his back; for, it is difficult to eat daily food by means of one's fist.

---

* The editor might have done well if he had not substituted پیرزن "an old woman" for مرد وزن. I have never heard of a *man* spinning cotton!

† *i.e.* "on account of the cravings of hunger."

3. Always from the distressed nature of his circumstance, his mind was stained with trouble, and his body afflicted

4. Sometimes he had quarrel with the wicked-killing world; at other times owing to his dejected fortune his appearance was sour.

5. Sometimes from seeing the sweet pleasures of the people, his bitter tears ran down his throat.

6. Sometimes on account of his wretched affairs he would weep, saying, "Has any one seen a harder life than this?

7. "People eat honey and fowls and kids: my bread does not see the face of vegetables.

8. "If thou talkest of justice, it is not right that I should be naked, and the cat with its furry garment on!

9. "Alas! if the sky were to make it an occupation of throwing treasure into my hands.

10. "Perhaps for a time I would have indulged myself in pleasures: I would have swept away the dust of troubles from my own self."

11. I have heard that one day he dug up the ground: he found the bones of a rotten chin.

12. In the middle of the ground its row* (of teeth) was broken: the pearls† of teeth were scattered about.

13. The dumb mouth thus uttered advice and a secret, "O Sir! put up with thy disappointment.

14. "Is this not the condition of the mouth under the earth? —think it either to have eaten sugar, or the blood of the heart.‡

15. "Do not be afflicted on account of the revolution of the Time;§ for, without us, Time passes away very often."

16. At that moment this inclination‖ to him presented itself: grief laid aside its furniture from his heart.

17. (He said,) "O my soul! which is wanting in wisdom, resources and sense, remove (*lit.*) destroy the load of grief, and do not destroy thyself."

18. If a slave (of God) carries the load (of grief) on his head, and if he lifts his head to the top of the sky (through joy).

19. At that time when his circumstance becomes changed¶ through death, both (*i.e.* grief and joy) go out of his head.

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* عقد literally means "a knot," "a string."

† Literally, "gems."

‡ *i.e.* it has either eaten good things or nothing at all.

§ In the word روزگاران the letters ان are redundant.

‖ The word خاطر in the first line means *inclination*, *i.e.*, "that which passes in the mind."

¶ *Lit.* "different color."

20. Grief and joy do not last, but the return of one's actions and good name exists.

21. Liberality lasts long,—not the jewelled crown and throne: give (*i.e.* shew liberality) that it may remain after thee,* O thou of good luck!

22. Do not put thy reliance on kingdoms, and rank and pomp; for, they have existed before thee, and will do so after thee.

23. The master of the wealth (of futurity) sorrows for his religion;† since the world in whatever condition (it may be) passes away.

24. If thou dost not wish that thy kingdom should be deranged, think‡ of thy terrestrial and spiritual worlds.

25. Scatter gold,§ since thou wishest to leave the world; for, Sa'dī scattered pearls‖ though he had no gold.

Discourse on treating soldiers with kindness in a state of tranquillity.

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1. A brave man who once shewed his courage, it is necessary that his allowance¶ should be increased;

2. So that a second time he may give up his life (*lit.* mind) to death,—he may not have any fear from a war with Gog.**

3. Keep the soldier happy in (time of) ease, so that in a state of difficulty he may be of use.

4. Do thou now kiss the hands of warlike men,—not at that time when the enemy has sounded the battle-drum.

---

* *i.e.* thou mayst be benefited by it in after life.

† *i.e.* the man of piety is sorry that he cannot very properly observe his religious duties in consequence of the temptations with which he is constantly surrounded in this world.

‡ *Lit.* "eat together the griefs."

§ *i.e.* be liberal.

‖ *i.e.* said instructive words.

¶ Not one of the English dictionaries gives this meaning of مقدار See *Ghiyāṣ-al loghāt*.

** Yājūj is the grandson of Japhet, the son of Noah. He has fixed his abode in the remotest corners of the East, and is said to live like a wild animal. In the Bible he is known as the son of Japhet and called Gog.

5. A soldier whose business may not be with provisions,* why should he put his life to death on the day of battle?

6. Protect the frontiers of thy kingdom from the hand of an enemy (*lit.* evil-thinkers) by thy troops, and thy troops by money.

7. A king gains the hand of victory over an enemy, when his troops are happy-minded and satiated.

8. (The soldier) eats the price of his own head: it is not justice that he should undergo hardships.

9. When (kings) withhold treasure from a soldier, he refuses to put his hand to his sword.

10. What bravery will he shew in the line of battle, when his hand becomes empty and his business† fails.

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* *i.e.* who is not provided with food.

† Here is a play upon the word کارزار the beauty of which can hardly be shewn in English. In the first line it means *war*, in the second the meaning should be construed from its roots, کار *business* and زار *weak*, *i.e.* "failing in a business."

CHAPTER II.

ON FAVOR.

Story.

1. The chief of Khojand* saw a certain one in a dream, who took out a thorn from the foot of an orphan.

2. Thus said (the man), and was walking proudly in the gardens (of Paradise), "From that thorn what roses have grown upon me!"†

3. Until thou canst, withhold not from mercy; for, they will shew thee mercy when thou shewest favor.‡

4. When thou givest reward, do not be the admirer of thyself (by thinking) that, 'I am the chief,—others are under my command.'

5. If the sword of Time has cast one down,—is not the sword of Time still raised (for thee)?

6. When thou seest thousand well-wishers of thy prosperity, to God offer thanks for His bounties.

7. That many people place their hopes in thee, while thou dost not rely upon the hand (*i.e.* bounties) of any body.

8. I have said generosity is the virtue of chiefs. I said wrong—it is the characteristic of prophets.

Story.

1. I have heard that for one (whole) week a child of the road (*i.e.* a traveller) came not to the guest-house of the Friend. §

* خجند a village in Māvar-āl-nahr in Asia Minor.

† *i.e.* as a reward for my taking out the thorn what happiness I have gained!

‡ There is something very similar to this in English;—"Do unto others as you would they should do unto you."

§ Abraham is called in the Qorān خليل الله "Friend of God."

2. Through his good nature he used not to eat at the dawn of day, perhaps a poor man should come from the road.

3. He went out, and looked at every direction. On all sides of the valley he beheld and saw.

4. A certain one alone in the desert like a willow. His head and his hair (had become) white from the snow of old age.

5. With demonstrations of love, he said '*Welcome!*' to him: after the manner of generous people he pronounced the (word of) invitation thus:—

6. "O thou! the pupil of my eyes! once shew thy humanity in (eating my) bread and salt."

7. He said, 'Very well!' and got up and lifted his feet; for, he knew the courtesy (of Abraham), *on whom be peace!*

8. The keepers of the guest-house of the Friend seated the contemptible old man with honor.

9. (Abraham) gave the order. They arranged the trays: all sat down on every side.

10. When the company began *in the name of God,** that word did not come from the old man to their ears.

11. Thus said to him (Abraham), "O old man of advanced age! I do not see in thee sincerity and zeal like old men.

12. "Is it not binding at the time thou eatest thy daily food that thou shouldst take the name of the Lord of food?"

13. He said, "I did not embrace the religion which (I knew) was bad, for I have not heard of it from the old fire-worshipper."†

14. The prophet of good omen knew that the misguided old man was a fire-worshipper.

15. With ignominy he drove him out when he saw him a stranger (to his own faith): for the impious are rejected before the pious.

16. An angel came from the Glorious Omnipotent God, reproaching him with sternness, "O Friend!

17. "I have given him food and life for a hundred years, (but) thou hadst an aversion to him for one moment.

18. "Though he bends down before the fire, (yet) why dost thou take back the hand of thy liberality (from him)?"

---

* Every good Musalmān is in the habit of repeating these words when he commences *any* business.

† آذر means "fire." It was the name of Abraham's father Terah, who was a fire-worshipper.

Story.

1. Once a woman complained to her husband, saying, "Do not buy bread again from the shop-keeper * of this quarter.
2. To the market of the wheat-sellers incline thyself; for, this one is a seller of barley, (and) a shewer of wheat.†
3. Not any man among the customers but a crowd of flies, has seen his face for a week."
4. By way of consolation that man, possessed of humility, said to his wife, "O my light! put up with it.
5. "Relying on us, he has put up his hut in this place: it will not be humane (of us) to withhold from him his profits."
6. Take the road of the free good people: when thou hast stood up, hold the hand of the fallen.
7. Forgive: because those who are the people of God are purchasers at the shops without embellishment.

Story.

1. I have heard that a man on his way to Ḥijāz ‡ used to make at each step two genuflexions in his prayers.
2. So swift-going was he in the road to God, that he would not take out the thorn of the acacia-tree from his foot.
3. At length from his mind-disturbing perplexities, his own actions appeared agreeable to his sight.
4. From the temptings of Satan he went to the well (of superstition): for, he could not go to a road better than this.
5. Had not the grace of God found him out, his pride would have twisted his head from the (right) road.
6. An angel cried out invisibly, "O thou of good fortune and pure nature!
7. "Do not suppose that if thou hast performed devotion, thou hast brought a present to this shrine.
8. "To make a heart pleased with favors is better than a thousand genuflexions at each stage."

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* Here the word خَبّاز a "baker" as in other editions would have been better substituted for بقّال "a grain-merchant," "a shop-keeper." Grain-merchants do not sell bread!

† The meaning of this saying is, "he shews one thing in his shop, and sells another of inferior quality."

‡ *i.e.* Mecca or the adjacent country Arabia Petræa.

Story.

1. To an officer of the Sulṭān thus said his wife, "Get up, my good man! knock at the door of livelihood.

2. "Go, that they may give thee a portion from his tray, for thy children are in trouble."

3. He said, "The kitchen is cold to-day, for the Sulṭān at night has made a vow of fasting."

4. The wife, through despair, bent down her head. She thus said within herself, her heart being sore with fasting,—

5. "What did the Sulṭān from this fasting want?—for his breaking the fast is festival for our children?

6. "An eater, from whose hand good actions come, is better than a world-worshipping continual faster."

7. To keep fast for that man becomes right, who, to an indigent one, gives morning bread.

8. Or, if not, what is the use that thou shouldst suffer troubles, shouldst withhold (comforts) from thyself, and shouldst eat too?

9. The fancies of a secluded fool jumble together the consequences of infidelity and faith.

10. There is transparency in water as well as in a mirror, but it is necessary to distinguish such transparencies.

Story of a poor generous man and a beggar.

1. A certain man had generosity, and not the power (to shew it): his pittance was not (equal) to the amount of his humanity.

2. Let not a mean person be the master of wealth: let not poverty come to a generous man!

3. A man whose courage chances to be high, his object scarcely falls within the noose (*i.e.* his grasp).

4. Like a running stream, which in a hilly place does not remain still on a height.

5. (The generous man) never shewed liberality suited to his means, hence he was necessarily short of money.

6. To him a poor man wrote two words, saying, "O thou of happy end and fortunate nature!

7. "Once help me with some money, since for some time I have been in prison."

8. In his (*i.e.* the liberal man's) eyes there was no value of any thing, but in his hand there was not thesmallest piece of money.*

9. To the antagonists of the prisoner he sent a man, saying, "O free men of good name!

10. "For a few days keep your hands from his skirt, and if he runs away his security will be on me."

11. From that place (the generous man) came to the prison, saying, "Get up,—fly from this city as long as thou canst keep thy feet."

12. When a sparrow has seen from its cage the door open, rest does not remain in it for a moment.

13. Like the morning breeze he moved on from that place: his was not a walk (*i.e.* flight) that its wind could reach the dust.

14. They seized immediately the generous man, saying, "Produce silver or the man."

15. Like the helpless he took his way to the prison, for a bird when flown from its cage cannot be caught.

16. I have heard that for some time he remained in prison: he neither wrote complaints (to any body), nor raised murmurs.

17. He neither rested for a long time, nor slept for nights: a pious man passed by him, and said,—

18. "I do not think that thou eatest the riches of men, what happened to thee that thou art in prison?"

19. He said, "Know! O one of auspicious soul! I did not eat by villany the riches of any man.

20. "I found a weak one galled with imprisonment: I did not see his escape but by my own captivity.

21. "I did not see it consistent with reason, that I should be at rest, and another with his feet tied."

22. At last he died, and carried a good name: happy is his life that his name was not dead!

23. The body of one with a living mind sleeping under the earth, is better than (those of) living people with dead minds.

24. One with a living mind is never destroyed. If a body with a living mind becomes dead,—what's the fear?

STORY ON THE FACT OF (SHEWING) FAVOR TO THE CREATURES OF GOD.

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1. A certain one in a desert found a thirsty dog, except its last breath he found none in its life.

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* A periphrasis of four words to denote پشیز.

2. That one of admirable qualities made his cap a bucket: like a rope he tied to it his own turban.

3. In this service he girt up his loins, and stretched forth his arms: to the weak dog he for a moment gave water.

4. The prophet (of that time) from the actions of the man informed (others) that God had pardoned his sins.

5. Beware! if thou art a tyrant, reflect: accept the profession of liberality, and perform the business of sincerity.

6. That man who has shewn no little good to a dog, where does his good-will become less with regard to good men?

7. Shew generosity in such a manner as may lie in thy power: the Protector of the world hath not shut the door of good against any man.

8. If in the desert thou hast not a well, put a lamp in a place of religious visitation.*

9. To distribute money in an ox's skin † from the treasury is not so (efficacious) as a small coin ‡ (given) from one's wages.

10. Every man carries his load suited to his strength: heavy is the foot of a locust to the ant.

11. Do good to the people, O lucky man! so that on the morrow God may not deal harshly with thee.

12. Whoever takes hold of the hand of the fallen, though he be humbled § never remains entangled (*lit.* a prisoner). ‖

13. With severity do not exercise command over a slave, for, it might happen that he may become a king.

14. When thy grandeur and dignity become lasting, do not exercise power upon a poor man and the people at large.

15. For, it may happen that they may come to ¶ rank and grandeur, just like a pawn which suddenly becomes a queen (in a game of chess).

16. The advice-listening men who see what is good, do not scatter the seeds of enmity in any mind.

17. The owner of the harvest does mischief (to himself), when he is dissatisfied with the gleaner.

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* To dig a well in the desert or to put a lamp in a religious shrine is considered an act of virtue amongst us.

† قنطار "an ox's skin which is filled with gold or silver."

‡ دینار is something less than $\frac{1}{20}$th of a farthing.

§ *Lit.* "comes in from his feet."

‖ This couplet, if paraphrased, would read thus:—

هرکه دست گیر افتادگان بود   اگر از پا درآید اسیر نماند

I have translated according to this.

¶ This ought to have been شوند the nominative to which is وعام مرد درویش but on account of metre it is used as singular.

18. Does he not fear that (God) may give riches to the poor (gleaner), and by that He may lay the load of grief on his (*i.e.* the owner's) mind?

19. There are many powerful ones who have been utterly ruined: Fortune has helped many a fallen one.

20. It is not proper to break the hearts of the poor, lest thou shouldst one day become powerless.

Story.

---

1. A poor man on account of his wretched state complained before an ill-tempered man of fortune.

2. The black-hearted one neither gave him a *dīnār** nor a sixth part of it: in addition to this† he cried out loudly and with anger.‡

3. The heart of the beggar through his violence bled: he raised his head in sorrow, and said, "How strange!

4. "Why is a rich man sour-faced after all? Perhaps he does not fear the bitterness of begging."

5. The short-sighted one gave the order, so that his slave turned him out with many threats and violence.

6. On his offering no thanks to the Cherisher, I have heard that Fortune turned against him.

7. His greatness placed its head in ruin: Mercury§ put his pen in ink.

8. Misery seated him naked like a (white) garlic:‖ it did not save his furniture nor his beasts of burden.

9. Fate scattered dust on his head through starvation: like a juggler his purse and hand were empty.

10. From head to foot his circumstance was changed:¶ in this state a space of time passed.

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* Vide note ‡ on page 35.

† سرباري means "in addition to." Mr. F. Johnson does not give this meaning in his dictionary. See *Burhān-i Qāṭi*.

‡ This meaning of طيره should be added to those given in the English lexicon. See *Ghiyāṣ-al Loghāt*.

§ Mercury is called by us the Secretary of Heaven. The phrase "putting the pen in ink" means in Persian *effacing*. Hence, Mercury, by a single stroke of his pen, effaced the rich man's name and greatness.

‖ All the Persians are *white* in color; and as the color of a garlic is white, consequently the poet has compared the naked man to a garlic.

¶ *Lit.* "different color."

11. His slave fell into the hand of a generous man: his heart and hand were liberal, and his mind enlightened.
12. At the sight of a distressed poor man, he was as glad as a poor man with riches.
13. At the time of night a certain one asked for a morsel at his door, whose feet (had become) wearied from enduring hardships.
14. The man of sagacity ordered his slave, saying, "Do thou entertain this begging person."
15. When (the slave) carried before him the food (*lit.* share) from the tray, he uttered involuntarily a loud cry.
16. Broken-hearted, he returned to his master: the tears on his cheek unfolded the secrets (of his mind).
17. The master of happy disposition asked, saying, "From the violence of whom have tears come on thy face?"
18. He said, "My mind was greatly disturbed by the state of this old man of distracted fortune.
19. "For I was his purchased slave in former days: he was the master of gold, and property, and silver.
20. "When his hand was kept back from grandeur and ease, he stretched forth the hand of want from door to door."
21. (The master) laughed and said, "O son! this is not oppression: tyranny comes not on any body from the revolution of Time.
22. "Is not that poor man a merchant, who used to rub his head on the sky from pride?
23. "I am he whom he drove that day from his door: in my circumstance (*lit.* days) the revolution of the world placed him.
24. "Heaven again looked towards me: it washed off the dust of grief from my face.
25. "Though God with His wisdom closeth a door, with mercy and kindness He openeth another.
26. "Many a poor and needy one has become contented: many a business of the rich became topsy-turvy!"

STORY.

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1. Listen to the virtues of one of the good men,—if thou art a good man and of pure conduct.
2. That Shiblī* from the shop of a wheat-seller was carrying to the village a leathern bag of wheat on his shoulder.

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* Name of a saint.

3. He looked, (and) saw in the grain an ant, which, being bewildered, was running about in every direction.

4. Through his kindly feeling towards it he could* not sleep at night: he brought it again to its own place, and said,—

5. "It is not manliness that I should remove this weak ant from its own place."

6. Compose the hearts of the distracted, so that thou mayst have peace from the times.

7. How well spake Firdausī† of pure birth! May the mercy (of God) be on his hallowed grave!

8. 'Do not oppress an ant which carries grain; for, it has life,—and sweet life is a happy one.'

9. He is black-minded and stony-hearted, who wishes that an ant should be oppressed.

10. Do not strike on the head of the weak with thy hand of power; for, one day thou mayst fall at his feet like an ant.

11. The candle had no pity on the state of the moth: look! how it burnt in the presence of an assembly!

12. I admit that there are many weaker than thou: at last there is some one stronger than thou too.

STORY ON THE TAMING (OF ANIMALS) BY MEANS OF KINDNESS.

1. On‡ the road a youth came before me walking fast: after him a sheep was running.

2. I said to him, "Is this a cord or a chain which brings the sheep in thy rear?"

3. (The youth) instantly undid its collar and chain: it began to run to the left and right.

4. The sheep in such a manner was running after him, as if it had eaten barley or green corn out of his hand.

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* یارست from یارستن "to be able."

† Firdausī a celebrated poet of Tūs in Persia. He wrote the far-famed Shāh-nāma, an epic poem containing a romantic history of the ancient kings of Persia, about the year 1000 A. D. The book consists of 120,000 lines or 60,000 verses of *pure* Persian words, and was compiled at the desire of Sulṭān Mahmūd of Ghaznī. As this monarch did not reward him liberally for his labor, he retired from his court in disgust, and wrote satires against him. He expired in A. D. 1021. He may justly be called the Homer of the East.

‡ Here بر is redundant. The adjective دوان in the second line should be construed with امد in the first.

5. When it came back from its frisking and sporting to its place, (the youth) looked at me, and said, "O master of intelligence!

6. "It is not this rope which carries it along with me, but the halter of obligation is round its neck.

7. "On account of the kindness which the mad elephant has experienced, it does never attack the driver.

8. "O good man! shew kindness to the bad; for, a dog protects thee when it has eaten thy bread.

9. "Towards that man are the teeth of the leopard blunt, who rubs its tongue with cheese for two days."*

Story of the Darwesh and the Fox.

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1. A certain one saw a fox without (the use of its) fore and hind feet: he became astonished at the work and grace of God.

2. He said, "How does it pass its life? with these fore and hind feet whence does it eat?"

3. The crazy† Darwesh was in this (soliloquy), when a tiger came forth with a jackal in its claws.

4. The tiger ate the unfortunate jackal: whatever remained, the fox ate it with satiety.

5. On the second day again it so happened that the Provider of food gave it its daily meal.

6. Truth made the eyes of that man seeing: he went, and pillowed his trust on the Creator.

7. He said, "After this I will sit in a corner like an ant; for, elephants do not eat their daily food by means of strength."

8. He bent down his chin for some time to the collar of his garment, so that the Giver may cause daily food to reach him invisibly.

9. Neither a stranger took care of him nor a friend; like the harp his veins, bones and skin remained.

10. When he had no patience and sense from weakness, (a voice) from the wall of the priest's place in the mosque‡ came to his ear,—

11. "Go, become the tearing tiger, O false one! Do not throw thyself (on the mercy of others) like the paralytic fox.

---

* When young leopards are caught, they are fed with cream, cheese, milk, &c., instead, for the purpose of taming them.

† *Lit.* "like a maniac."

‡ A periphrasis of five words to denote محراب.

12. "Exert thyself in such a way that (something) may remain from thee like the tiger: like the fox why remain satiated with leavings?

13. "Like tigers he that has a fat neck, if he falls like the fox, a dog is better than he.

14. "Bring (something) into thy claws, and eat with others: do not set thy eyes (*lit.* ears) on the leavings of others.

15. "Eat as long as thou canst by thy own strength (*lit.* arm); for, thy exertions will be (weighed) in the scale of thy own actions.*

16. "Like men undergo troubles and confer happiness: a hermaphrodite lives upon the handiwork of men.

17. "Seize, O youth! the hand of a poor old man: do not let thyself fall, (saying), 'Hold my hand.'

18. "The favor of God is on that slave, since from the existence of whom people are in happiness.

19. "That head performs generosity which has brains in it; for, the base-minded ones have skin without brains.

20. "That man sees good in the two worlds (*lit.* houses), who conveys good to the people of God."

Story of a miserly devout man.

1. I have heard that there was a man of excellent nature,—knowing (the way to God), and a traveller (in it),—in the remotest quarters of Rūm.

2. I and some desert-traversing poor men went resolved † to visit that man.

3. He kissed the head, the eyes, and the hand of each: he seated us with dignity and respect, and sat down himself.

4. I saw his vine-yards and sown fields and servants and furniture, but he was as ungenerous as a fruitless tree.

5. He was a man warm in courtesy and flattery, but his fire-place was extremely cold.

6. The whole night he had no rest and sleep from repeating the beads and prayers,‡ and we from hunger.

* *i.e.* thy exertions will be called to account in the Day of Judgment."

† قاصد is to be parsed here as an *adjective*, derived from قصد "resolution."

‡ تهليل is acknowledging the true God by repeating the sentence in Arabic, meaning, 'There is no God but God, and Mahomet is the Apostle of God.'

7. At the time of morning he girt up his loins, and opened his door: he began the same politeness of last night.

8. There was one of sweet pleasantry and merry temper, who with us was a traveller in that house.

9. He said, "Give me [(توشه) *food*] as a change* for (بوسه) a *kiss*; for, to the poor man food is better than a kiss.

10. "In (doing) service do not put thy hand on my shoes: give me bread, and strike with thy shoes on my head."

11. By presents men have carried excellence, and not those who keep themselves awake at night, (and) whose minds are dead.

12. Thus I have seen of the Tartar sentinels,—their minds are dead, and their eyes awake at night.

13. Generosity lies in manliness and bread-giving: useless words are but an empty drum.

14. (In) the Day of Judgment that man should be in Paradise, who sought reality and abandoned false pretensions.

15. With reality one can make his claims right: a speech without effect (*lit.* merit) is a weak support.

STORY OF ḤĀTIM ṬĀĪ, AND THE PRAISES OF HIS LIBERALITY.

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1. I have heard that in the time of Ḥātim,† there was among his horses a fleet steed like (the color of) smoke.

2. The dusky horse had the quickness of the morning breeze, and neighing like thunder. It also surpassed lightning (in speed).

3. In running he used to rain down hail over hills and plains: thou wouldst have said that perhaps an April shower had fallen (*lit.* passed).‡

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* تصحيف making an error in writing, and changing the diacritical points, so as to alter the meaning of a word, as shewn in the words بوسه and توشه in this place. It is impossible to convey this beauty in English.

† Ḥātim Ṭāī, an Arab chief, was the son of 'Abd-allāh bin Sa'd Ṭāī. He was born in Yaman in Arabia Felix, and lived some time before Mahomet in the 6th century. On account of his uncommon generosity, his name has become proverbial to this day.

‡ This verse is rather metaphorical. The foam and perspiration of the animal, which issued forth from its mouth and body at the time of running over hills and plains, appear, in the poet's imagination, like hail and drops of rain falling on the ground.

4. It was (a horse) walking like a stream and travelling over plains: the wind used to lag behind it like the dust.

5. Men possessed of knowledge related the story of Ḥātim to the Sulṭān of Rūm thus:—

6. "That equal to him in generosity there is no man: like his horse there is none in gallopping and gait.*

7. "He could wander through the desert like a vessel upon water, (and) that beyond its speed (*lit.* walk) an eagle could not fly."

8. To his wise minister thus spake the king, "A statement without proof leads to shame.

9. "I from Ḥātim will ask for that horse of Arab breed. If he shews his liberality, and gives it to me,

10. "I will know that there is great magnanimity in him: if he refuses, (this praise) is the sound of an empty drum."

11. He despatched a wise and learned messenger to Ḥātim Ṭāī, and ten men in his company.

12. The ground was dry (*lit.* dead), and the cloud had wept (*i.e.* rained) upon it: the morning breeze had again put life into it.

13. At the house of Ḥātim (the messenger) alighted: he reposed there like a thirsty one near the river Zinda.†

14. (Ḥātim) laid a table covered with victuals, and killed a horse:‡ in their skirts he gave sweetmeats,—in their hands money.§

15. At night they stayed there; and on the second day the messenger related what he knew.

16. Thus said Ḥātim distracted like a maniac, through grief biting his finger (*lit.* hand) with his teeth,—

17. "O fortunate and wise one of good name! why before this didst thou not give me the message?

18. "That horse, flying like the wind and swift as the Duldul,|| I for thy sake roasted last night.

19. "For, I knew that from the hand¶ of rain and flood,

* Mr. F. Johnson gives "march" for ناورد *vide* Sharḥ i Būstān.

† Name of a river which flows near Ispahan in Persia. Its water is very sweet.

‡ In former times, people used to eat horse's flesh.

§ Perhaps this was the ancient custom of Persia or Arabia with regard to one's entertaining his guest at the first meeting.

|| Duldul name of a white-colored horse given as a present to the Prophet by the governor of Alexandria. 'Alī his son-in-law used to ride on it.

¶ *i.e.* from the inclemency. In other editions the word هول *fear* has been substituted, which doubtless, makes the meaning lucid.

it will not be worth my while to go to the pasture-ground of horses.

20. "I had no other means or way (to entertain thee): except that (horse) there was not (one) at the door of my tent.

21. "I did not see it manly in my own rule that the guest should sleep with his mind sore with (the wound of) fasting.

22. "It is necessary that my name should be known in the clime; again say that there be not a famous steed!"

23. To the men he gave money and splendid robes* and horses. Natural are good qualities and not professional.

24. The news of the generous Ḥātim Ṭāī went to Rūm. (The Sulṭān) bestowed a thousand praises on his nature.

25. Do not be content with this story of Ḥātim. Listen to an adventure more excellent than this.

Story about the king of Yaman's testing Ḥātim as to his generosity.

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1. I do not know who told me this story, that there was† a king in Yaman.

2. Among the distinguished (sovereigns) he carried the ball of riches, (and) that in distributing treasures there was no equal to him.

3. He may be called the cloud of liberality; for, his hand scattered money‡ like the rain.

4. Nobody mentioned (*lit.* carried) the name of Ḥātim in his presence, that on account of which a kind of mania did not enter into his head.

5. He would say, "How much of the recital of that vain one§ (wilt thou be making), who possesses neither a kingdom, nor power nor wealth?"

6. I have heard that he prepared a royal feast: like the harp he gratified the people in that banquet.

---

* Mr. F. Johnson does not give this meaning of *tashrīf*. See Dr. Forbes, who says, "investing with a splendid robe."

† The verb است after بود is redundant, and put for the sake of metre.

‡ درم "a silver coin worth about two pence."

§ *Lit.* "measurer of wind."

7. One man opened the door of the name (*lit.* mention) of Ḥātim: another person began to repeat his praises.

8. Envy placed the man on the thought of enmity: he deputed one for shedding his blood,

9. Saying (within himself), "As long as Ḥātim exists in my time, my name will not pass for good."

10. The seeker of misfortune* took the road to the family of Ṭāī: for the sake of killing the generous (Ḥātim) he traced him.

11. A youth on the road came out for meeting† him: from him the smell of friendship came forth.

12. He was good-looking, and wise, and sweet-tongued: near him he brought him as a guest‡ that night.

13. He shewed him liberality, sympathized with him, and made apologies. He turned the heart of the evil-minded one to good.

14. In the morning he imprinted kisses on his hands and feet, saying, "Stay a few days with me."

15. He said, "I cannot§ become a resident in this place, for, I have a very important business before me."

16. (Ḥātim) said, "If thou repose (that confidence) in me, like friends of one mind I shall exert myself with my life."

17. He said, "O generous man! give ear to me; for, I know generous men to be concealers of secrets.

18. "In this country perhaps thou knowest Ḥātim, who is of happy disposition and noble qualities.

19. "The king of Yaman has asked for his head: I do not know what enmity has risen between them.

20. "If thou shewest me the way to where he is (I shall be obliged). I entertain this hope from thy kindness, O friend!"

21. The youth laughed, saying, "I am Ḥātim. Behold the head! Separate it from my body with the sword.

22. "It is not right that, when the morning becomes clear, any harm should come to thee, or that thou shouldst become hopeless."

23. When Ḥātim placed his head freely, a cry came forth from the heart of the youth.

---

* Alluding to the man sent by the king of Yaman to put Ḥātim to death.

† پیش باز "meeting," "going out to meet a person of distinction."

‡ The letter ي in میهمان has been put for rhyme. There is no such word meaning *guest*.

§ نیارم is contracted for نیارستم "I am not able." The verb رستن is never used in prose.

24. He fell on the ground, and jumped on his feet: at one time he kissed the dust of his (*i.e.* Ḥātim's feet), and at another his feet and hands.

25. He threw down his sword, and put aside his quiver: like slaves he placed his hands on his breast.

26. He said, "If I hit a rose on thy body, I am not a man, but in the opinion (*lit.* faith) of men a woman."

27. He kissed both his eyes, and clasped him to his breast, and from that place took his way to Yaman.

28. The king, from the middle of the two eye-brows (*i.e.* the forehead) of the man, knew instantly that he had not done his duty.

29. He said to him, "Come, what news hast thou got? Why didst thou not bind his head with saddle-straps?

30. "Perhaps that renowned one attacked thee: thou couldst not through weakness bear the brunt of war."

31. The fearless generous man kissed the ground: he praised the king, and paid his respects.

32. He said to him, "O monarch of justice and intelligence! listen to the words of Ḥātim thus:*—

33. "I found out the name-seeking Ḥātim,—the intelligent, and good-looking and handsome.

34. "I saw him to be generous and a man of discretion: in courage I found him superior to my own self.

35. "The burden of his favor bent my back: with the sword of kindness and bounty he killed me."

36. He related what he saw of his acts of generosity: the king uttered praises on the family of Ṭāī.

37. He gave to the messenger gold coins and money; for, generosity is a seal (affixed) to the name of Ḥātim (only).

38. To him only it belongs if (people) give evidence; for, his real acts and report are (linked together) as companions.

Story on the clemency of kings.

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1. The ass of a certain one had fallen into the mud: from grief for it blood had come into his heart.†

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* در means "manner," hence ازین در "in this manner, or thus."

† *i.e.* he had fallen into great difficulty.

2. (The ass was in) the desert, and it was raining, and there was cold, and flood: darkness had hung down its skirts on the horizon.

3. The whole night in this passion till morning, he said obscene things, and cursed, and abused.

4. Neither enemy nor friend escaped his tongue, nor the Sulṭān to whom belonged that country and land.*

5. It chanced that the king of that country, who was a seeker of name, was at the hunting-ground (playing) with hockey-stick and ball.

6. He heard these words which were far from reason: he had neither the patience to hear, nor the face to answer.

7. (The owner of the ass) looked, and saw that the prince of the clime, from an eminence, was listening to what had passed.

8. The king, being ashamed, looked towards his suite, saying, "On what account is the anger† of this one against me?"

9. A certain one said to him, "O king! strike him with sword, as he did not spare any man,—neither his daughter nor wife."

10. The king of high dignity looked: he found him in difficulty, and his ass in the mud.

11. He pitied the wretched circumstance of the man: he swallowed the anger (caused) by his cool words.

12. He gave him money, and horse, and a fur garment. How excellent is kindness at the time of hostility!

13. A certain one said to him, "O old man, without wisdom and sense! How strange that thou escaped execution!" He said, "Peace!

14. "Although I complained of my own troubles, he bestowed on me reward suited to himself."

15. For the evil man a return of evil is easy: if thou art a man, '*do good unto him who has done thee wrong.*'

Story of a mean rich and a pious poor man.

1. I have heard that a proud man, intoxicated with pride, shut the door of his house against the face of a beggar.

2. In a corner that man sat down depressed: his liver was warm (with grief), and cold sighs (heaving) from the fumes of his heart.

---

* زان from ازان meaning "property."

† This meaning of سودا should be added in the dictionaries.

3. A man with closed eyes (*i.e.* blind) heard him. He said, "What brought thee to burning and anger?"

4. He related, weeping on the dust of the street, the tyranny which came into operation (*lit.* face) by that man (against him).

5. He said, "O such a one! give up sorrows: once tonight break thy fast at mine."

6. With courtesy and persuasion he pulled him by his collar: he brought him to his abode, and fetched the tray.

7. The poor man of enlightened mind became satiated. He said, "May God grant thee sight (*i.e.* light)!"

8. At night from his eyes* some drops trickled down: in the morning he opened his eyes, and saw the world.

9. This circumstance fell into rumour (*lit.* agitation) in the city that, 'That one without sight opened his eyes last night.'

10. When the stony-hearted gentleman heard this report, (from whom the poor man had gone away dispirited),

11. He said (to the blind man), "Relate, O fortunate one! how did this difficult affair become easy to thee?

12. "Who lit (*lit.* opened) this world-illuminating lamp (*i.e.* eyes) of thine?" He said, "O tyrant of miserable days!

13. "Thou wast short-sighted and weak-minded, so that thou turned thyself to the owl rather than to the phœnix.†

14. "In my face that man opened this door (*i.e.* these eyes,) against whose face thou shuttest it."

15. If thou imprint a kiss on the dust (of the feet) of such men, I swear by humanity that light will come before thee.‡

16. Those men, who are blind of heart, are verily neglectful of this eye-medicine.

17. When that one of altered fortune heard the admonitions, he bit the end of the finger of repentance with his teeth.

18. He said, "My noble falcon became the prey of thy snare: the fortune was for me, (but) it went to thy name."

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* نرگس name of a flower called in English *narcissus*. Persian poets often compare the eyes to it.

† هما a bird peculiar to the East. It is supposed to fly constantly in the air, and never to touch the ground. It is looked upon as a bird of happy omen; for if its shadow falls on the head of any person, he or she will in time wear a crown. It eats bones only, and does not hurt any body. The owl, on the contrary, is considered a bird of ill omen. Hence the verse, in other words, means, "Since you were short-sighted and weak-minded, you were fond of money, and did not administer to the wants of the poor man."

‡ *i.e.* "thy wishes will be fulfilled."

19. How can a man bring into his possession a male falcon,* when like a mouse he has carried his teeth to avarice?

Discourse on gratifying the hearts of men so that one may arrive at (the dignity of) a generous man.

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1. Beware! if thou art desirous of generosity, do not for a moment shew negligence in doing service (to the people).
2. Give food to the black partridge, and the partridge† and the dove; for, one day the phœnix‡ may fall into thy snare.
3. When on every corner thou throwest the arrow of humility, there is hope that thou mayst suddenly kill a game.
4. A pearl may come out of several shells: out of a hundred arrows of white poplar one hits (*lit.* comes to) the mark.

Story on the same subject.

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1. The son of a certain one was lost from (the back of) his camel: at night he (the father) wandered about in the caravan.
2. He asked in every tent, and ran in every direction: in the darkness that light (of his eyes) shone.§
3. When he came before the men of the caravan, I heard he was speaking thus to the camel-driver:—
4. "Dost thou not know how I got to my dear one?—whoever came before me, I said, 'It is he.'"
5. Holy men with all their heart are the seekers of every body; for, perhaps they may one time come to the (right) man.
6. They carry for the sake of one heart loads (of hardships): they eat for the sake of one rose thorns.

---

* جُرّه means commonly any male bird or beast; hence جُرّه باز signifies "a male falcon."

† Mr Johnson does not give کبک but کبگ. I have put "black partridge" for درّاج according to Dr Forbes.

‡ Vide note † on page 47.

§ *i.e.* he found his son in darkness.

Story of a miserly father and his indifferent son.

1. A certain one had not the spirit to expend: he had money, but had not the power to enjoy (*lit.* eat) it.
2. He never ate that he might give ease to his heart: he never gave that it might be of use hereafter (*lit.* to-morrow).
3. Night and day he was in the anxiety for gold and silver, (just when) gold and silver are in the power of a sordid man.
4. One day, the son, being in ambush, knew where the miser had put the gold in the ground.
5. He took it out of the earth, and threw it to the winds. I have heard that he put a stone in its place.
6. With the young man gold did not last long: to one hand of his it came,—with the other he spent it.
7. The father clutched at his own throat: the son brought before (himself) a harp and flute.*
8. The father lamenting and weeping did not sleep the whole night: the son, in the morning, laughed and said,—
9. "Gold, O father! is for the sake of enjoying: for the purpose of accumulating what is a stone and what is gold." †
10. They bring forth gold from hard stones, ‡ so that they may bestow, and clothe themselves, and eat with ease.
11. Gold in the hand of a mammonist is still, O brother! in the mine (*lit.* stone).
12. If, in thy life-time, thou art bad with regard to thy family, should they wish thy death, do not complain of them.
13. Thy family will then live (*lit.* feed) happy after thee, when from a roof of 50 yards high § thou fallest down below.
14. A miser, rich in money and silver, is a talisman fixed upon a treasure.
15. On account of which his gold remains for years, since a talisman wavers thus on its top.
16. With the stone of death (the Fates) destroy him suddenly: with ease (his inheritors) divide the treasure.
17. Hence to carry and collect (gold) like the ant (what is the use)? Spend (*lit.* eat) it before the worms of the grave eat thee.||

---

* A play upon the words چنگ and ناي meaning, "the expanded hand," and "a harp;" and "throat," and "a flute."

† *i.e.* for the sake of amassing, stone is as good as gold.

‡ *i.e.* people dig mines, and, by means of labor, dig out precious stones from them.

§ It simply means to fall from a great height and die.

|| کت stands for كه ترا

18. The words of Sa'dī are proverbs and maxims: they will come to thy use if thou act up to them.

19. It is a pity to turn away the face from these (words), because by such means wealth can be obtained.

Story about the consequences of small acts and their great reward.

1. A youth with a small piece of money * had shewn liberality: he had fulfilled the wishes of an old man.

2. On account of a crime Heaven had seized (the youth) suddenly: the Sulṭān sent him to the place of execution.

3. (The people), at the door, and in the street, and on the roof, were looking at the bustle † of the soldiers and clamour of the mob.

4. When the old poor man saw the youth in this tumult as a prisoner in the hands of the people,

5. His heart was wounded on account of the poor liberal man; for, he had once brought his heart into his hands.‡

6. He raised a cry, saying, "The Sulṭān has died: the world has been left, and he has carried away his laudable qualities."

7. He rubbed together his hands of grief. The soldiers with uplifted swords heard him.

8. With lamentation they raised an outcry, slapping their head and face and shoulder.

9. On foot they ran faster § as far as the door of the court, and on the throne saw the king.

10. The youth went away from the midst of them, and they carried the old man by the neck as a prisoner to the throne of the Sulṭān.

11. He asked him threateningly, and shewed sternness, saying, "In wishing for my death what was the (object) to thee?

12. "When there is goodness and uprightness in my nature, tell me why after all didst thou wish for my death?"

13. The brave old man raised his voice, saying, "O thou! the ring of whose command is on the ear of the world!

14. "By my speaking this lie that 'The Sulṭān has ex-

* *Dāng* is the sixth part of a *dīnār*, which is about $\frac{1}{20}$th of a farthing.

† Mr. F. Johnson does not give تگاپو in his dictionary. Vide Forbes' Hindūstānī dictionary.

‡ This in plain English means, "he had once assisted him."

§ بسر دویدن means "to run faster."

pired,' thou didst not die, and a helpless man carried his life (safe)."

15. The king with this speech was so pleased, that he gave him something, and said nothing.

16. On the other side the poor young man, falling and rising, was going running on in every direction.

17. A certain one, from the square place of retribution,* said to him, "What didst thou do that deliverance came to thy life?"

18. He said in his ear, "O wise one! by a small piece of money through (the manliness of) a man (*lit.* a life) I escaped from imprisonment.

19. "A certain one puts seed into the earth for this (reason), that in the day of distress it may bear fruit."

20. (The giving of) a barley averts the greatest misfortune. Thou hast heard that the staff (of Moses) killed 'Uj.†

Story on the consequences of good acts.

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1. A certain one saw the Plain of Resurrection in a dream: the surface of the earth was (like) copper heated with the sun.

2. From the people cries ascended the sky: their brains from the heat were boiling.

3. There was one person out of this crowd in the shadow: round his neck was an ornament of Paradise.

4. (The person in dream) asked, "O man, the adorner of assembly! who in this congregation was thy helper? ‡"

5. He said, "I had a vineyard at the door of my house: under its shade a good man slept.

6. "At this time of despair that upright man prayed for my sins to God, the Distributor of justice.

7. "He said, 'O God! shew mercy to this slave; for, at one time, I have experienced ease from him.'"

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* چارسوے قصاص means "place of execution." چارسو a place in which are four sides, and in the middle of which is the place for executing criminals.

† This refers to the Jewish tradition of Moses' killing Og, king of Bashan, by striking him on the ankle with his staff. Some suppose it to be an axe. The simile therefore means that the staff of Moses, though not large and strong enough compared to the very tall form of Og, killed him instead. Hence if you shew liberality to the smallest extent, it will save you from a great danger.

‡ پایمرد means "an assistant."

Discourse on the fear of kings, and of governing kingdoms.

1. We have said much on the subject of favor, but it is no obligation (to shew favor) to every one.

2. Eat the blood and wealth of the man-tormenting one; for, it is better to have the feathers and wings of an evil cock stripped off.

3. A man who has enmity with thy master (*i.e.* God), why dost thou give in his hand a stick and a stone? *

4. Tear up a root which brings forth thorns: rear up a tree which bears fruit.

5. On that man bestow the rank of the great, who on his inferiors puts not his head heavy. †

6. Do not shew mercy to a place where a tyrant is; for, kindness to him is oppression to the world.

7. It is better that the lamp (of existence) of a world-consumer should be put out: it is better that one should be in the fire than the whole creation under brand.

8. Whenever thou shewest pity to thieves, thou with thy own hand robbest the caravan.

9. Give to the wind the heads ‡ of those who trade in oppression: cruelty towards those who deal in cruelty is justice and equity.

Discourse on shewing favor to that man who is not worthy of it.

1. I have heard that a man felt anxious about his house, because bees in his ceiling had made their hives.

2. From his wife he asked for the butcher's large knife, § so that he might destroy the nest of bees.

3. His wife said, "Whatever thou wishest (to do) with them, do not do so; for, these poor ones will be turned out of their homes."

4. The foolish|| man went to his own business: (the bees) one day hurt (*lit.* seized) the woman with their sting.

* *i.e.* why dost thou help him in rebelling against God?

† *i.e.* who does not treat his inferiors superciliously.

‡ *i.e.* destroy or kill those.

§ A periphrasis of three words to denote ساطور

|| *Foolish*, because he listened to the advice of his wife.

5. The man came from his shop to the direction of his house: towards that stupid woman he shewed much anger.*

6. The foolish woman, at the door, and on the roof, and in the street, was crying aloud. And her husband was saying,—

7. "O wife! do not make thy face sour to men: thou saidst to me, 'Do not kill the poor bees.'"

8. How can a man do good to the bad ones? Forbearance with the bad increases their evil doings.

9. When in a chief thou seest oppression to the people, with a sharp sword hurt his throat.

10. After all what can a dog be that they should place for it the tray? Order that they should give it bones.

11. How well has the old man of the village said this proverb!† "A kicking quadruped is better to be over-loaded."

12. If the night-guard shews humanity, at night no one is able to sleep from (fear of) thieves.

13. The reed of a spear within the circle of war is worth more than a hundred thousand sugar-canes.

14. Not every body may be deserving of riches: one wants wealth,—and another chastisement.‡

15. When thou rearest a cat, she eats thy pigeons: when thou fattenest a wolf, it tears to pieces a Joseph.§

16. A building, which has not a strong foundation, do not raise it up: if thou dost it, be afraid of it.

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* *Vide* note ‡ on page 36.

† مَثَل زدن means literally, "to strike a proverb." This is a Persian idiom.

‡ Literally, "rubbing one's ears."

§ *i.e.* it will tear to pieces one who is dear to you, as Joseph was to Jacob.

CHAPTER III.

ON LOVE.*

1. How happy are the days of the mad people (*i.e.* lovers) of the love of Him, whether they feel the wounds (of His separation), or the healing ointment of His (presence)!

2. They are beggars who fly from (worldly) royalty: in the hope (of meeting) Him they are patient in their mendicity.

3. Often and often they drink the wine of the pangs (of love), and if they find it bitter, they keep silent.

4. There is danger of crop-sickness in the enjoyment of wine: thorns are as armed guards with the king-rose.†

5. Bitter is not patience in His remembrance; for, bitterness is sweet (*lit.* sugar) from the hand of a friend.

6. The mad people of the Friend are the sufferers of reproach: a swift (*lit.* drunk) camel carries load the more lightly.

7. His prisoner does not want release from confinement: His game does not seek for escape from His noose.

8. The beggars of the Living Being are the Sulṭāns of retirement: they are the knowers of the ways (to find God),—their foot-prints are lost (to the public).

9. At the time‡ (of their meditation) how can people find way (to them), since they are like the water of life § in chaos?

10. (And they are) like the temple of Jerusalem ‖ the inside of which is full of splendour; its outer wall is left in a ruined state.

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* This Chapter reads curiously in English, not to say blasphemously.

† The plain meaning of this intricate verse is:—it would have been better had there been no crop-sickness after drinking, and it would have been better had there been no thorns round a rose.

‡ In بسروقت the word سر is redundant.

§ The water of life comes from a fountain supposed to be situated in a dark place at the extremity of the world. Khizr is said to have discovered the fountain, and to be its guardian.

‖ The foundation of this temple was laid by David, and was finished by his son, Solomon the Great.

11. Like moths they burn themselves in the fire (of love): not like silk-worms they weave cocoons on themselves.

12. Their Mistress is on their breast, (yet) they seek for her: their lips are parched with thirst though near a fountain.*

13. I do not say that they have not water in their possession (*lit.* power), but on the banks of the Nile† they are affected with dropsy.

On the subject of earthly (*lit.* metaphoric) love and its influence.

1. Thy love, like thy own person, which is of water and mud, carries off the patience and rest of thy mind.

2. During thy wakefulness thou art taken up with‡ her (*i.e.* worldly mistress's) cheek and mole: during thy sleep thou art fettered by the thought of her.

3. With such sincerity thou placest thy head on her feet, that thou perceivest the world as nothing to her existence.

4. When in the eyes of thy beloved thy riches do not appear (of worth), gold and dust appear before thee alike.

5. To another person thy mind will not be attached; since together with her the place of a second person cannot be.

6. Thou sayest that she has a place in thy eyes, and if thou shuttest them, she is in thy mind.

7. Thou dost not care about any body that thou shouldst be disgraced, nor hast thou the strength that thou couldst be patient for a moment (without her).

8. If she wants thy life thou placest it upon thy hand: if she puts the sword on thy head, thou holdest it forward.

9. When a love, the foundation of which is upon lust, creates such disturbance, and demands such obedience,

10. Canst thou wonder at travellers on the way (to God), who remain immersed in the sea of reality?

11. In the love of their Mistress they are employed with all their soul: in the remembrance of their Friend they have turned§ themselves from the world.

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* *i.e.* their love for God is insatiable.

† The poet has preferred the river Nile to any other, simply because he has mentioned the temple of Jerusalem, not very far from the river.

‡ Here فتنه is used in the sense of مفتون the past participle.

§ Here the word مشتغل has got different meanings in the two lines. In the first it means "employed," in the second "turned from." Mr. F. Johnson does not give the second meaning. *Vide Ghiyāṣ-al Loghāt.*

12. In the remembrance of God they have fled from the people: they are so fascinated with the Cup-bearer that they have spilt the wine.

13. It is not proper to treat them with medicine; for, no body is aware of their pains.

14. From eternity, '*Am I not thy God*'* has been such in, their ears: by the noise of '*They said, Verily*' they are in loud cry.

15. They are a company of spiritual superintendents,† and secluded ones: their feet are earthy,‡—their breaths fiery.

16. With one shout they root up a mountain from its place: with one sigh they dismember a kingdom.

17. Like the wind they are invisible and swift-going: like stones they are silent, and are repeaters of beads.

18. Every morning they weep so much, that tears wash off the antimony of sleep from their eyes.

19. The horse (of their body) has been killed inasmuch as they have gallopped it at night (*i.e.* performed austere devotions): at the time of morning they cry aloud that they are very tired.

20. Night and day (being immersed) in the sea of love and heart-burning, they do not know on account of distraction night from day.

21. They are so taken up with the beauty of the Painter, that for the beauty of the object painted they do not care.

22. Men of sanctity have not given their hearts to skins (*i.e.* external forms): if a fool did so, he is without brains.

23. That man drank the unmixed wine of Unity, who forgot this world and the next.

STORY ABOUT THE DESTRUCTION OF MEN DEVOTED TO LOVE.

1. I have heard that at the voice of a musician, a fairy-faced one began to dance.

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* When God created the world of souls, he asked them الست بربکم 'Am I not thy God?' They said بلی 'Verily.'

† The English dictionaries do not give this meaning. *Vide Ghiyāṣ-al Loghāt*. These spiritual superintendents are called *Ghauṣ*, *Quṭb*, *Abdāl*, *Autād*, &c. They have been appointed by God to avert any misfortune of the world.

‡ *i.e.* they are humble in outward appearance, but their breath burns with the love of God.

2. Surrounded by distracted hearts, the flame of the candle caught her skirt.

3. She became distressed in mind, and full of anger: one of her lovers said to her, "What is (the cause) to fear?

4. "The fire, O friend! has burnt thy skirt: it has altogether burnt my own harvest (of life)."

5. If thou art a friend do not boast thyself of it; for, it is infidelity to be with thy friend while thou art with thyself.*

STORY† ON THE OCCUPATION OF MEN DEVOTED TO LOVE.

1. Thus I remember from a knowing old man that, a lover (of God) set his face towards a desert.

2. His father, on account of his separation, did not eat nor sleep. They admonished the son, who said,—

3. "From the time since my Friend called me His own man, my friendship did not last with any body else.

4. "I swear by His Reality that until God shewed me His beauty, whatever else I saw appeared to me imaginary."

5. He was not lost who turned his face from the people; since he regained his own Lost One.

6. (The lovers of God) are so distracted under the sky that they may be called wild animals as well as angels.‡

7. In the remembrance of the Lord they do not rest like angels: night and day like wild beasts they fly from men.

8. They are strong-armed (but) powerless: § they are wise maniacs and cautious drunkards.

9. Sometimes they are contented in a corner sewing patched robes: at other times they are distracted in an assembly burning their religious habit.

10. In their love (to God) they themselves do not care for

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* *i. e.* when your mind is occupied with your own business, you cannot properly think of God.

† This story is so very complicated all through that I have found it rather puzzling to translate it literally into decent English, but I have tried to do my best.

‡ They are called *wild animals* because they fly from men, and *angels* because they pray to God as angels do always. The verse next to it explains the meaning of the poet very clearly.

§ *Lit.* "short-handed," *i.e.* these men do not interfere in worldly matters but with the will of God.

any body: nor in the corner of their meditation* is there a room for any person.

11. Their senses are bewildered and understanding distracted: to the words of their admonisher their ears are deaf (*lit.* stuffed).

12. In the sea a duck does not fear to be drowned: what does the salamander† know of the tortures of fire?

13. They are empty-handed ambitious men: they are wanderers through the desert (of divine knowledge) without a caravan.

14. They do not entertain the hope of approbation from the people; since they are the chosen people of the elect of God.

15. They are beloved men hidden from the eyes of the people: they are not the possessors of the Brahminical thread (under) hidden patched robes.‡

16. They are full of fruits and shady like the vineyard: not like us are they wicked and dyed § with blue.

17. They have carried their heads down within themselves like the mother-o' pearl: they are not like the sea which brings forth foam.

18. Not all people who have such bones and skins (are men), not every form has the life of the reality (of God) in it;

19. Not a Sulṭān is the purchaser of every slave, nor under every patched garment is there a pious (*lit.* living) man.

20. Had every drop of hail been a pearl, like small shells the bazar would have been filled with them.

21. Like rope-dancers || they do not fasten (wooden) feet to themselves, because wooden feet can hardly ¶ move from the place.

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* توحيد is "acknowledging one God."

† This animal is born in fire, and is as big as a rat. When it comes out of fire it dies. From its skin the caps and handkerchiefs of kings are made. This word is derived from سام *fire* and, اندر *within*.

This verse in plain English means that the lovers of God are never drowned in the ocean of the troubles of love like a duck, and do not know like a salamander the tortures of burning.

‡ *i.e.* they are neither outwardly religious nor inwardly idolatrous.

§ رز from رزيدن "to dye." *Blue* color is considered by us as an emblem of deceit.

|| *i. e.* like rope-dancers they do not pretend to shew their zeal in devotion, for hypocrisy has not got a firm basis to stand upon.

¶ مُحكم means literally "entangled." Hence the wooden feet of rope-dancers may either get entangled in the rope, or slip from their hold during their performance.

22. They are the companions of the private apartment of the Eternal One:* with one draught till the blowing of the trumpet† they are drunk.

23. On account of sword they do not from their object draw their hand; since forbearance and love are like the mirror and stone.‡

STORY ON THE SACRIFICE OF MEN DEVOTED TO LOVE, AND THEIR LOOKING UPON DEATH AS A HAPPY DELIVERANCE.

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1. A thirsty one was thus saying, and giving up his life,— "O how happy is that fortunate one who died in water!"

2. One under age said to him, "How wonderful! when thou art dead, (what matters it) whether the lip is wet or dry?"

3. He said, "I will not after all wet my mouth, until I put an end to my dear life for Him."

4. A thirsty one falls into a deep reservoir; for, he knows that the person so drowned dies saturated with water.

5. If thou art a lover seize His skirt: if He says to thee, 'Give up thy life,' say, 'Take it.'

6. Thou in Paradise enjoyest bodily ease at that moment, when through the hell of annihilation§ thou passest.

7. The hearts of the sowers of seeds become anxious:‖ when the harvest comes forth they sleep contented.

8. In this assembly (of love) that man has arrived at his object, who in the last run attained the cup (of divine love).¶

STORY ON THE PATIENCE AND PERSEVERANCE OF MEN (DEVOTED TO THE LOVE) OF GOD.

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1. Thus I keep (in my mind) a story about men (walking) in the way (of God), who are generous beggars,—king-like mendicants,—

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* Vide explanation of *alast* in note* on page 56. The English dictionaries are silent with regard to this word.

† Alluding to the trumpet which will be sounded by an angel named Isrāfīl at the Resurrection.

‡ As a stone falling on the mirror breaks it to pieces immediately, so from the violence of love there can be no patience.

§ *i. e.* until thou sufferest misfortunes.

‖ Literally, "burden-bearing."

¶ This verse particularly refers to our belief that, in the love of

2. That an old man for the sake of begging went in the morning: he saw the door of a mosque, and cried aloud (for alms).

3. A certain one said to him, "This is not the house of men that they should give thee something. Do not stand here with impudence."

4. He enquired, "Whose house is it then,* that it has no mercy on the state of any body?"

5. He said, "Silence! what silly words are these? The master of the house is our Master."

6. (The old man) looked, and saw chandeliers and the priest's place of prayer: with burning he raised a cry from his heart.

7. He said, "It is a pity to go† out of this place: it is a regret to become disappointed of this door!

8. "I did not go away in despair from any street, why from the door of God do I go pale-faced?

9. "At this place I shall stretch forth my hand of want, because I know I shall not return empty-handed."

10. I have heard that for a year he sat devoutly employed in the mosque:‡ like supplicants he raised his hands (to God).

11. One night the feet of his life sank into the mud: his heart began to palpitate on account of weakness.

12. At the dawn of day a man carried to his head a lamp: he saw in him his last breath (flickering) like the morning lamp.

13. (The dying man) was saying thus, vociferating with joy, "*And whoever knocked at the door of the Bounteous One it opened.*"

14. The seeker (of God) ought to be patient and enduring; for, I have not heard of an alchemist being sad.

15. Much§ gold he reduces to ashes (*lit.* black earth), that perhaps he might one day turn copper to gold.

16. Gold for the sake of buying anything is good: what canst thou wish to buy better than the face of thy Friend?||

God, Mahomet, the last of the prophets, obtained the cup of divine knowledge.

* پس would have been better here than بس as in other editions.

† The word فراتر in this place is pleonastic.

‡ A periphrasis of five words to denote مجاور

§ چه means "many," "much." Vide *Burhān-i-Qāṭi'*.

|| Gold is here compared to our *precious life*, and Friend here signifies *God*. Hence the poet's meaning is, that you ought to devote your whole life to religious penances, and thus enable yourself to obtain the interview with God.

17. If with a ravisher of hearts thy mind becomes distressed, and if another remover of thy sorrows comes to thy hand,

18. Do not embitter thy happiness on account of the sour face (of the first one): with the beauty of the other quench her fire (*i.e.* pride).

19. But if in gracefulness she has no equal, for a slight provocation of the mind abandon her not.

20. Thou canst alienate thy heart from a person, when thou knowest that without him thou canst get on.

STORY ABOUT THE FACT THAT A TRUE LOVER DOES NOT TURN AWAY (FROM HIS OBJECT) ON ACCOUNT OF OPPRESSION.

1. I have heard that an old man kept himself awake at night: in the morning he raised the hands of his prayers to God.

2. An angel poured this into the ear of the old man, saying, "Thou art unsuccessful! Go, take thy own way.

3. "At this door thy prayers are not acceptable: either go away in disgrace, or stand weeping."

4. The next night on account of his prayers* and devotion he did not sleep: a disciple, who was informed of his circumstance, said to him,—

5. "When thou sawest that from that side the door is shut, with ill-success do not make so much endeavours."

6. Down† his cheek he let fall tears of ruby colors with grief, and said, "O my boy!

7. "Do not suppose that although He tore my reins I shall keep my hands off the saddle-straps.

8. "In despair I should then have turned back from this road when I had seen another.

9. "When a suppliant became disappointed in one door, what is the anxiety if he knows another?

10. "I have heard that I have no way in this street (of love), but there is no other road in another direction."

11. He was in this (conversation), and his head on the ground for sacrifice, when (the angels) repeated into the ear of his soul this announcement,—

12. "(His prayers) are accepted although there is no merit in him; for, without me there is no other refuge for him."

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* ذکر is repeating the names, attributes and praises of God.

† بر is redundant here.

Story.

1. One day for a slave my heart burnt, who was saying, while his master was selling him,—

2. "Many a better slave than I shall fall (into thy hand): to my (lot) a master like thee will not fall."

Story.

1. A certain one strengthened his iron-like fingers, because he wished to test his strength with a tiger.

2. When the tiger clawed him with its own claws, he found not again any strength in his own fingers.

3. A certain one said to him, "After all why sleepest thou like a woman? With thy iron-like fingers hit it."

4. I have heard that the poor man, while under (the tiger), said, "It is not proper with these fingers to hit* a tiger."

5. When over the reason of a wise man love becomes predominant, (the case is just) the same as the iron fingers and the tiger's (claws.)

6. Thou art under the claws of a hero-like† tiger: of what use will thy iron-like fingers be?

7. When love became predominant‡ do not talk again of reason; for, in the power of a hockey-stick the ball is helpless (*lit.* enslaved).

Story.

1. A certain one wrote to one of distracted circumstance, saying, "Dost thou wish for hell or heaven?"

2. He said, "Do not ask me about this affair: I liked whatever He likes for me."

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* This must evidently be a misprint for كفت from كفتن "to smite," otherwise, there is not much sense.

† مرداوژن "a warlike courageous man."

‡ *Lit.* "when love came."

Story of Majnūn, and the sincerity of his love for Lailī.

1. A certain man said to Majnūn,* "O thou of auspicious steps! what was the matter with thee that thou dost not again come to the quarter† (of Lailī)?

2. "Perhaps in thy head the love (*lit.* agitation) for Lailī has not been left: thy thoughts have become changed, and affection has not existed."

3. When the helpless one heard this, he wept bitterly, saying, "O Sir! keep thy hand from my skirt.‡

4. "My heart itself is afflicted and wounded: thou, too, dost not sprinkle salt on my wounds.

5. "Separation (from a friend) is not the proof of (one's) patience: because in many (instances) separation becomes indispensable."

6. (The man) said, "O good-natured sincere one! any message thou mayst have for Lailī tell me."

7. He said, "Do not carry my name to my friend; for, it is a pity that my name should be in a place where she is!"

Story about Sulṭān Maḥmūd, and the sincerity of his love for the character of Ayāz.

1. A certain one found fault with the king of Ghaznī, saying, "Ayāz§ does not possess any beauty, how wonderful!

2. "A rose which has neither color nor smell, the love of a nightingale is strange for it!"||

3. A certain man said this story to Maḥmūd, who worried himself with much anxiety.

* Majnūn and Lailī are two celebrated Eastern lovers, a graphic account of whose love has been given in the poems of Niẓāmī, Khusrau and Jāmī.

† Mr. Johnson does not give this meaning.

‡ *i. e.*, do not distress me.

§ Ayāz was the favorite slave of the renowned Sulṭān Maḥmūd of Ghaznī. He was a negro and extremely ugly-looking, but Maḥmūd loved him notwithstanding his deformity.

|| The Persian poets talk of *bulbuls* as being the lovers of roses.

4. (He said), "O Sir! my love is for his virtues,—not for his good form and stature."

5. I have heard that in a narrow pass a camel fell down, and broke a chest of pearls.

6. For plunder the king gave a signal with his hand:* from that place he with speed urged on his horse.

7. The horsemen went after the large and small pearls: from the Sulṭān they scattered themselves away to plunder.

8. Out of the long-necked (*i. e.* exalted) approved slaves not one remained behind the king, except Ayāz.

9. (The king) said to him, "O thou of curly locks! † what hast thou brought from plunder?" He said, "Nothing."

10. "I, in rear of thee, was walking fast: away from thy service I did not occupy myself with riches."

11. If thou hast a nearest place in the court, on account of the robes of honor do not be careless of the king.

12. It is contrary to the way of God that holy men should ask anything from Him but God.

13. If thou entertainest hope on the favor of thy Friend, thou art under thy own control,—not under that of thy Friend.

14. Until thy mouth remains open to avarice, secret into the ear of thy soul from the Invisible One will not come.

15. The reality of God ‡ is a furnished house: lust and passion are dust rising (around it).

16. Dost thou not see that a place, where the dust has arisen, the eye does behold it, although the man may be endowed with sight?

Story of a villager and the imperial army.

1. A village chief with his son passed on his way through the centre § of the imperial army.

2. The son saw heralds, swords and battle-axes: satin garments,—golden waist-belts;

3. Bow-holding,—game-killing heroes: quiver-wearing,—arrow-shooting slaves.

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* *Lit.* "for plunder the king scattered his sleeve."

† سنبل a spikenard, to which the locks of mistresses are compared.

‡ Referring to one of the *four* ways of finding God. Vide note ‡ on page 6.

§ قلب "centre of an army." The dictionaries do not give this word. Vide *Burhān-i Qāṭi.'*

4. One had on him a garment of the fine painted China silk,*—another on his head a royal cap.
5. The son, who beheld all such pomp and dignity, saw that his father was extremely humble;
6. That his manner was changed, and his colour gone: from fear he had fled into a corner.
7. The son said to him, "After all thou art a village chief: in chieftaincy thou art greater than the nobles.†
8. "What was the matter with thee that thou cuttest the hope of thy life,‡ (and) trembledst at a king§ like the willow tree?"
9. He said, "Yes! I am a chief and a ruler, but my honor lies as far as my village."
10. The saints are overwhelmed with this fear that they have remained at the court of the King.
11. O careless one! thou art so in thy village, that to thy own self thou ascribest rank.
12. Men of eloquence (*i. e.* poets) have not uttered a word, upon which Sa'dī does not set forth an example.

Story of a glow-worm.||

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1. Perhaps thou mayst have seen that in gardens and villas the fire-fly shines at night like a lamp.
2. A certain one said to it, "O night-illuminating small moth! What was the matter with thee that thou didst not come out in the day?"
3. Look! how the fire-like little moth, born of the earth, gave the answer by way of wisdom!¶
4. It said, "I am (nowhere) day and night except in the plain, but before the sun I am not visible.

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* A periphrasis of four words to denote پرنیان

† The word سر before بزرگان is redundant.

‡ *i.e.* became frightened.

§ The word بادشاهي is not so appropriate in this place as the words بادهیبت "wind of fear" in other editions.

|| Literally, "night-illuminating moth."

¶ Mr. Johnson does not give this meaning. See Sharḥ.

Story.

1. A certain man bestowed praises on Sa'd Zangī:* on his tomb may the manifold favors (of God) remain!

2. He gave him money,† and splendid robe,† and treated him with kindness: according to his merit he invested him with the rank of honor.

3. When he saw (the words) '*Allah-u bas*'‡ (God is Sufficient) in golden letters, he was distracted, and tore his dress off his shoulders.

4. From the burning (of the words) such a flame caught in him (*i. e.* his life) that he jumped up, and took the road to the desert.

5. One of those, who sat with him in the desert, said to him, "What was the matter with thee that thy circumstance became changed?

6. "Thou, at first, kissed the ground (before the king) in three places: it was not necessary for thee to reject § (his presents) after all."

7. He laughed, saying, "At first, from fear and hope trembling seized my body, (and shook it) like the willow tree.

8. "At last from the grandness of (the words) '*Allah-u bas*,' neither myself nor anybody else came before my eyes."

Discourse upon the giving up of the reins of power into the hand of the Friend, and of thinking that every thing proceeds from Him.

1. In ‖ one of the cities of Syria there was a tumult that they had seized an old man of happy disposition.

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* *Vide* note ‡ on page 15.

† *Vide* notes ‡ and * on page 43 respectively.

‡ This is contracted for اللّهُ بَس ما بَقا هوس "*God is Sufficient: that which remains is vanity.*

This sentence is generally written on the crown, throne and on the robes of honor given by kings.

§ The verb *pusht i pā zadan* signifies in Persian "to reject."

‖ در is redundant.

2. Still that word is in my ears, when they put chains on his feet and hands.

3. He said, "If the Sulṭān (*i. e.* God) does not give the sign, who has power that he may destroy me?"

4. It is necessary to consider such an enemy as a friend, whom I know that my Friend hath deputed for me.

5. If there be honor and dignity, and if disgrace and imprisonment, I know them (to have come) from God, and not from 'Amar and Zaid (*i. e.* any body).*

6. Of sickness do not be afraid, O wise man! when the doctor sends thee bitter medicine.

7. Eat whatever comes from the hand of the friend; for, a sick man is not wiser than a doctor.

Story.

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1. A certain man said to a moth, "O thou contemptible one! go, make friendship with one worthy of thyself.

2. "Go that way where thou seest the path of hope: how different is thy love from that of the candle!†

3. "Thou art not a salamander,‡ do not hover round the fire; for, bravery is (first) necessary,—then war.

4. The blind rat hides himself from the sun: § behold! its foolishness to grapple (with one) with iron-like fingers.

5. "A certain one whom thou knowest as thy enemy, it may not be (consistent) with reason to acknowledge him as a friend.

6. "Nobody tells thee that thou shouldst do good, (and) that thou shouldst devote thy life to her affairs.

7. "A beggar, who asked from the king his daughter,‖ got throttled,¶ and formed inordinate desires.

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* 'Amar and Zaid are two celebrated gentlemen of straw, like "John Doe and Richard Roe," who figure largely in Muḥammadan legal and scholastic discussions.

† *Lit.* "thou and the love of the candle from where to where." The candle is personified all through.

‡ *Vide* note † on page 58.

§ The rat cannot see any thing in broad day-light on account of the rays of the sun being hurtful to its eyes. This simile does not appear a very appropriate one. Here كه means "behold!"

‖ دُخت is here contracted for دُختر "a daughter."

¶ قفا means literally "nape of the neck."

8. "How can she reckon one like thee as her friend, when the faces of kings and Sulṭāns are upon her?

9. "Do not suppose that she in such an assembly will treat with courtesy a poor one like thee.

10. "If towards all people she acts with mildness, (but) thou art helpless,—she treats thee with hot-headedness."

11. Look! how the ardent moth said, "O wonder! if I burn, what is the fear?

12. "Like Abraham I have fire in my heart; for, I think this flame is flower to me.*

13. "Not that my heart draws the skirt of my heart-ravisher, but her love draws me by the collar of my life.

14. "I do not throw myself into the fire (of her love) of my own accord, but the chain of her love is on my neck.

15. "(Though) I was at such a distance, she consumed me! It is not at this moment that her fire burnt within me.

16. "A friend does not act so in her blandishments, that one can speak of his piety while with her.

17. "Who finds fault with my friendship for my friend? —for, I am willing to be slain at my friend's feet.

18. "Dost thou know why I have an eager desire for my destruction?—while she exists and if I do not, it is right.

19. "I burn, because she is an agreeable friend, (and) that the burning of a friend (like me) may affect her.

20. "Howmuchsoever thou mayst tell me to get hold of a friend worthy of me,—sympathetic to me!

21. "The advice to a distracted lover resembles† thy telling the scorpion-bitten not to cry.

22. "O how wonderful! do not say words of advice to any man, when thou knowest that they will not affect him.

23. "To a helpless man, from whose hands the bridle has fallen, they do not say, 'Drive slowly, O youth!'"

STORY ABOUT THE CONVERSATION BETWEEN THE CANDLE AND THE MOTH.

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1. One night I remember that my eyes did not close. I heard‡ a moth say thus to the candle:—

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* *Vide* note † on page 2.

† ماند from the infinitive مانستن "to resemble."

‡ Sa'dī's pretending to hear and understand the conversation be-

2. "I am a lover, if I burn it is proper. Wherefore is thy weeping and burning at last?

3. (The candle) said, "O my poor lover! my sweet friend honey has gone away.

4. "As sweetness* goes away from me, like Farhād fire comes upon my head."

5. She added, while every moment streams of pain (*i. e.* tears of love) were running down her pale cheeks,—

6. "O enemy! love is not thy business, since thou hast neither the patience nor the power to stand up.

7. "Thou fliest from the presence of one flame, O inexperienced one! I am standing till I burn entirely.

8. "If the fire of love burnt thy wings, look at me! from head to foot it has burnt me."

9. Even a part of the night had not passed, when suddenly a fairy-faced one put her out.

10. She said, while the smoke passed over her head, "Such was the end of love, O boy!"

11. If thou wishest to learn love-making, thou wilt find more happiness in being killed than in being consumed.

12. Do not weep over the grave of one murdered for his friend: go, be merry,—for, he is the chosen of Him.

13. If thou art a lover do not wash thy head of the sickness (of love): like Sa'dī, wash thy hands of selfishness.

14. A devoted lover does not hold back his hand from his object, though over his head they may rain down arrows and stones.

15. I tell thee, take care! do not go to the sea: if thou dost go, give up thy body to the storm.

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tween these 'distinguished lovers' will appear to every sensible reader like the romantic stories of "Huckabuck" in the Pasha of many Tales. We, orientals, however, do not see much to be surprised at in this. Languages, our authors say, are of two kinds: firstly, that spoken by rational beings is called the *zabān-i qāl*, *i. e.*, language of speech; secondly, that shewn by irrational objects, the *zabān-i ḥāl i. e.*, language of gestures, actions, &c. Hence Sa'dī makes his own inference by the sight of their *actions* only. The writer of the Anvar-i Suhailī has written all his pretty didactic stories upon the same principle.

* Here is a play upon the word شيريني meaning *sweetness* as well as *Shīrīn* the mistress of one Farhād, who, it is said, to please her, dug through a large mountain, and afterwards destroyed himself by throwing himself down from a rock.

CHAPTER IV.

ON HUMILITY.

1. From earth the Holy God hath created thee, hence, O servant! shew humility like the dust.

2. Do not be covetous, and world-consuming, and rebellious. From the earth He hath created thee, do not become (like) fire.

3. When the dreadful fire exalted its neck, in humility the earth threw down her body.

4. When this (fire) shewed exaltedness, and that (earth) humility, out of this (fire) demons were created,—out of that (earth) men.*

Story about the humility of Bāyezīd Basṭāmī,† (May God sanctify his sepulchre!) ‡

1. I have heard that at the time of the morning of the Eed,§ Bāyezīd came out of the hot bath.

2. A certain one threw down unknowingly a large basin of ashes from his house on his head.

3. He thus said with his besmeared turban and hair, (raising) the palm of his hands in gratitude, and with a weeping face,—

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* It is said in the 27th chapter of the Qorān:—

خَلَقَ الانسانَ مِن صَلصَالٍ كالفخّار و خَلَقَ الجَانَّ مِن مَّارِجٍ مِّن نَّارٍ

"*He created man from clay mixed with sand like potter's clay, and He created Genii from flame without smoke and from fire.*"

† Bāyezīd Basṭāmī was a celebrated saint of Basṭām in Persia. He died A. H. 261.

‡ The phrase *quddisa sirru-hu*, 'May his tomb be sanctified!' is added to the name of a deceased holy man when speaking of him.

§ Eed a great festival day amongst us. It takes place after the month of fasting, and is therefore commemorated with every mark of joy. We receive and embrace our friends that day, and pass our time in eating and amusements.

4. "O my inordinate passion! I am fit for the fire (of hell): from ashes shall I turn away my face?"

5. Wise men have not looked upon themselves (with pride): expect not piety* from a conceited one.

6. Greatness does not lie in reputation and speech: high dignity does not exist in pretensions and self-opinion.

7. Humility exalts thy head of greatness: pride casts thee down on the earth.

8. Headlong falls the refractory hot-tempered one. If thou wantest greatness do not seek for greatness.†

STORY‡ ABOUT JESUS (OUR PROPHET ON WHOM BE PEACE!) AND A WORSHIPPER OF GOD AND A SINNER.

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1. I have heard§ from the historians of facts, that in the time of Jesus (*on whom be peace!*)

2. A certain one had wasted his life: in ignorance and vice he had ended it.

3. He was fearless, sinful|| and hard-hearted: on account of his impurities Satan was ashamed of him.

4. He had ended his days in fruitlessness: not a heart was gratified by him as long as he remained (in the world).

5. His head was void of reason and modesty: his stomach overgorged with ill-gotten morsels.

6. With his improprieties his skirt was stained: with his impieties his family anointed.

7. Neither had he the feet like straight-going beholders, nor had he the ears like advice-listening men.

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* Literally, "God-seeing."

† *i. e.* if you wish to be great, leave off pride, and then God will make you great without your trying for it.

‡ This story appears to have its basis in the New Testament. See Parable of the Pharisee and the Publican. Luke xviii. 10–13.

§ شنیدستم has been put for شنیده‌ام "I have heard" for the sake of metre.

|| *Lit.* "one whose Book of Actions has been *black* on account of his sins." This Book is kept by guardian angels appointed for each individual, and his actions good or bad are written by them respectively. It will be shewn on the Day of Judgment, and sentence will be passed accordingly.

8. Like the evil year people fled from him: he was conspicuous like the new moon * from a distance.

9. Lust and concupiscence had consumed the harvest (of his actions): a grain of good name he had not amassed.

10. The sinful wretch had urged himself on to such enjoyments, that in the Book † there remained no place to write.

11. He was sinful and self-willed, and a worshipper of lust: through inconsideration he was night and day intoxicated and drunk.

12. I have heard that Jesus came forth from the desert: by the retreat of a recluse he passed.

13. The secluded man came down from his parlour: he fell at his feet with his head on the ground.

14. The ill-starred sinner from a distance was bewildered like the moth with his ‡ lustre.

15. He was meditating with regret, and was ashamed like a poor man in the presence of one possessed of fortune.

16. Being abashed he was fervently apologising under his breath (*lit.* lips) for the nights he had turned to days in carelessness.

17. Tears of grief from his eyes were showering like rain: (he was saying), "Alas! my life has passed in carelessness.

18. "I threw away the stock of my precious life: by means of good acts it did not bring anything into my hand.

19. "God forbid! let no man ever be living like me; since his death is better than his long life.

20. "He was released who died in the time of infancy; for, growing old, he did not carry his head of shame (into the grave).

21. "Forgive my sin, O Creator of the world! should it come with me (at the Day of Judgment), it will then be a *bad companion*." §

22. On this side the aged sinner was weeping, (saying to himself), "Redress the grievances of my state, O Protector!"

* When the new moon, which inaugurates the commencement of any Muḥammadan festival, rises, the people are accustomed to point towards it, and ask each other if he had seen the new moon. In like manner the man in the story was supposed to be so conspicuous on account of his evil deeds.

† *Vide* note ‖ on page 71. The Book is called *the 'Āmāl-nāmah.*

‡ Here در is redundant. The pronoun ایشان refers to Jesus, and is put for respect.

§ فَبِئْسَ القَرِین = (ف an Arabic prefixed particle of inference meaning, *then* + بِیس *bad* + قرین *companion*) = a bad companion.

23. His head was kept down on account of shame: tears of grief were running down his face.

24. On the other side the recluse, with his head full of pride, had soured his eye-brows at the sinner from a distance.

25. He said, "Why is this perverting one * after me? What! this wretched fool belongs to my class!

26. "Headlong he has fallen into the fire (of hell): to the wind of lust he has thrown his life.

27. "What good resulted from his sinful † body, that his company should be with the Messiah and me?

28. "How (excellent) it would have been had he carried away his troubles ‡ before me, (and) gone to hell following his own actions!

29. "I am sorry on account of his disagreeable countenance, lest the fire (of his sins) should catch me.

30. "In the last Judgment, when the assembly will be present, O God! do not make my Resurrection with him."

31. He was in this (speech), when a voice from One of glorious attributes came to Jesus (*on whom be blessings*)!

32. "That although this one is learned, and although that one extremely ignorant, to me the prayers of both have become acceptable.

33. That abandoned one of ruined days wept before me with grief and fervency.

34. "Whoever with humility comes to me, I do not cast him away from the threshold of my mercy.

35. "I forgave his evil deeds: I bring him by my own grace into heaven.

36. "If the recluse has any diffidence to sit together with him in Paradise.

37. "Tell him not to be ashamed of him in the Resurrection; for, they will carry that one to heaven, and him to the fire (of hell).

38. "Because that one's liver was turned to blood from burning and pain, though this one took his stand on his own devotion.

39. "He did not know that in the tribunal of the Independent, humility is better than pride and boasting."

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* مُدبِر from اِدبار "turning back."

† Literally, "body with a wet skirt."

‡ Misprinted for زحمت "trouble." This line, in other words, means, "it would have been better had he died before me, and would thus bear the consequences of his own doings."

40. He whose garment is pure and nature unclean, for the door of his hell no key will be necessary.

41. At this shrine thy humility and submission are better than thy devotion and egotism.

42. When thou reckonest thyself among the good thou art bad: on Godhead pride has no hold.

43. If thou art a man do not speak of thy own manliness; every good rider has not carried away the ball (of eminence).

44. That fool appeared as an onion full of skins, who thought that like the pistachio nut there is kernel in him.

45. Such sort of devotion will be of no use: go, make apologies for the failings in thy prayer.

46. That stupid one ate no fruit of his devotion, who behaved well with God and badly with men.

47. Words have remained as remembrance from the wise: from Sa'dī bear in mind only this one word,—

48. 'A sinner, who is afraid of God, is better than a devout man shewing his prayers.'

Story of a wise Darwesh and a proud Qāẓī.

1. A poor theologian* with worn-out garment, sat at the court of a Qāẓī † in the (front) ‡ row.

2. The Qāẓī looked at him sharply: the chamberlain § seized his sleeve, saying, "Get up.

3. "Dost thou not know that a higher place is not for thee? Sit down in a lower (place), or go away, or stand up.

4. "In the place of nobles do not shew thy impudence; when thou hast not the claws do not act the part of a tiger.

* Sa'dī relates his own story under an assumed character. It was his custom to go to every body and every place dressed like a common beggar.

† A Qāẓī of former days was a Judge who performed secular as well as ecclesiastical functions.

‡ The word صف is evidently intended for صف اولین "the front row" otherwise the Qāẓī had no reason to be angry with the poor theologian.

§ مُعرِّف literally means, "making known." It is used here as a noun, signifying, "one who makes somebody known to another." He is very much like an *aide-de-camp*, though far inferior to him in rank.

5. "Not every individual can be fit for the first seat of precedence: greatness lies in rank, and a place of honor in merit.

6. "Again what necessity is there of the advice of any body: this much disgrace is sufficient punishment.

7. "With the dignity (of character) whoever sat in a lower place, he does not fall with ignominy from the top to the bottom."

8. Like fire the Darwesh emitted the smoke (of sighs): he sat down lower than the place where he was.

9. The theologians entered into their mode of disputations: they introduced (in their discourse) "*Why?*"* "*We do not agree!*"

10. They opened wide together the door of strife: in (saying) "*No*" or "*Yes*" they stretched forth their necks.

11. Thou wouldst have said, they were (like) bold cocks which engaged themselves in fighting with their beaks and claws.

12. One was quite beside himself through anger like a mad man: another on the ground struck both his hands.

13. They fell in twisted knots, so that in solving which they could not find any road.†

14. He, with the worn-out garment in the last line, became furious like a roaring‡ tiger.

15. He said, "Proofs ought to be strong and significant, —not that the veins of the neck should be strengthened by arguments.

16. "I, too, have the stick of eloquence and the ball (of eloquence)." They said, "If thou knowest it well, speak!"

17. With the pen of eloquence which he possessed, he wrote on their minds like the marks of a seal-ring.

18. He brought out his head from the region (*lit.* street) of external objects to that of reality: he drew his pen across (*lit.* on the head of) their words of pretensions.

19. From every direction they uttered him praise, saying, "Let thousands of encomiums be on thy wisdom and intellect!"

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* لِمْ contracted for لِمَا "why."

† *i.e.* they began to discuss upon the most intricate subjects, and could not find any way to solve them.

‡ This meaning of "roaring" has not been given in the English dictionaries for غُرِّين, which is used here as an adjective. They give غُرِّنده for "roaring."

20. The noble horse of eloquence he urged on to such a pitch, that the Qāẓī like an ass in the mud was incapacitated.

21. He put off his own garment and turban: with honor and kindness he sent them into his presence.

22. "Alas! I did not know thy value: in gratitude for thy coming, I did not occupy myself.

23. "I am* sorry that with such a stock (of perfection) I see thee in such a plight."

24. The chamberlain, with demonstrations of love, came before him, that he might place the turban of the Qāẓī on his head.

25. With his hands and tongue he forbade him, saying, "Begone! do not put on my head the fetters of pride.

26. "Because to-morrow upon those of worn-out head-dresses my head with the turban of five yards long will become heavy.†

27. "When they will call me a lord and a mighty chief, people will appear to my eyes contemptible.

28. "Does pure water ever make any difference, whether it has for it a golden flagon or an earthen one?

29. "It is necessary to have reason and brains in the head of a man: I do not want like that of thine a fine turban.

30. "A man with a big head cannot be of any worth: a gourd has a large head, and is also without kernel.

31. "Do not exalt thy neck on account of thy turban and beard; for, the turban is of cotton, and whiskers as dry grasses.

32. "In appearance, those people, who are like men, are better than those who like pictures are silent.

33. "To the extent of thy skill it is necessary to seek for a place: do not shew thy greatness and ill-luck like Saturn.‡

34. "The reeds for mats have great height;—where § is the virtue of a sugar-cane itself in them?

35. "With such sense and spirit I will not call thee a man, although a hundred slaves go in rear of thee.

36. "How well a small shell spake in the mud, when an avaricious fool took it up!

37. 'Nobody would like to buy me for any thing: with foolishness do not in thy silk-cloth wrap me up.'

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* In other Editions ایدم is put for آصدم which makes better sense.

† *i.e.* I shall look proudly at the poor.

‡ Saturn is supposed to have its place in the seventh heaven, but at the same time it is a very unlucky planet.

§ کہ means in this place "where?"

38. "A rich man with his money is no better than any body: if an ass puts on a satin housing it is still an ass."

39. In this manner the ingenious eloquent man washed off by the water of words the rancour from his mind.

40. The words of one with afflicted mind are severe: when thy enemy falls, do not be lazy.

41. When thou gainest power, take out the brains of the enemy; for, the opportunity (of thy revenge) washes off the dust (of grief) from thy mind.

42. The Qāẓī was so overpowered by (the Darwesh's) harshness, that he said, "*Verily! this day is hard.*"*

43. With his teeth he bit both his hands from astonishment: his eyes remained (fixed) upon (the Darwesh) like the two polar stars.

44. And from that place the brave man turned the face of his resolution: he went out, and no one again found the clue to him.

45. Cries arose among the great men of the assembly, saying, "Canst thou tell whence came such an impudent one?"

46. A herald went after him, and ran in every direction, saying, "Who has seen a man of this description and appearance?"

47. A certain one said, 'A sweet-tempered man of this description, I know to be Sa'dī in this city, and that's all.'

48. "Let hundreds of thousands of praises be on him who said thus: look! (it was) bitter truth,—yet how sweetly he spake!"

Story of a hawker of honey.

1. One with sweet smiles used to sell honey, so that the hearts (of men) on account of his amiability burnt (for him).

2. The honey-dealer† had his loins girt like (the rings) of a sugar-cane: near him there were more customers than flies.

3. If he offered poison, for instance, they used to eat it from his hand as if it were honey.

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* This verse is a partial quotation from the Qorān:—
يَقُولُ الكافرون إنَّ هَذَا اليَوْمُ عَسِيرٌ "*The infidels will say, 'Verily this day is hard.'*"

† *Nabātī* from *nabāt* "fine sugar," hence, "one who deals in sweet things."

4. A heavy dull person* looked into his affairs: he envied the splendour of his business.†

5. The next day, (the envious man) ran round the world with honey on his head and vinegar in his eye-brows.‡

6. Much did he wander about calling out (honey! honey!) before and behind him, but a fly sat not upon his honey.

7. At the time of night when money came not to his hand, he, with the look of an afflicted mind, sat down in a corner,

8. Like a sinner who had soured his countenance on account of evil prediction: (his were) like the eye-brows of prisoners in the day of the Eed.§

9. The wife said sportingly to her husband, "The honey of a sour-faced one is bitter."

10. "Unlawful becomes to thee to taste the bread of that man, who, like the table-cloth, creases his eye-brows.

11. "Do not, O lord! make thy business hard upon thyself; for, an ill-tempered man has his fate turned upside down."

12. I admit that thou hast nothing of silver and gold: like Sa'dī thou hast, also, no agreeable tongue.

Story about the humility of good men.

1. I have heard that a drunken reprobate seized a God-worshipping wise man by his collar.

2. By that dark-minded one the man of pure heart got throttled, and he did not raise his head from silence.

3. A certain one said to him, "After all, thou, too, art no man: forbearance is a (matter of) pity with this indiscreet one.

4. The man of excellent disposition heard this word: he said to him, "In this manner again do not speak.

5. "The drunken fool tears the collar of that man who with a warlike tiger thinks of fighting.

6. "It behoves not an intelligent wise man to place (*lit.* strike) his hand on the collar of a drunken fool.

7. "A wise man leads this kind of life,—he feels oppression, and shews kindness."

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* Dr. Forbes gives this meaning for *girānī*. A man with a *heavy* sight or disposition denotes an "envious man" in Persian.

† *Lit.* "the days of his market."

‡ A sign of discontent.

§ See note § on page 70.

Story about the magnanimity of the minds of men.

1. A dog bit the feet of a desert-inhabiting man with such fury, that poison dropped from its mouth.
2. At night through pain the poor man could not sleep. In his family* there was a little girl.
3. She shewed unkindness and fierceness to her father, saying, "After all, hadst thou not teeth also?"
4. After weeping, the man, distressed in circumstances, laughed, saying, "O my heart-illuminating little mother!
5. "Although I had more strength than it, I was sorry (to bite it) with my own palate and teeth.
6. "It is impossible that although I might endure (the cut of) a sword on my head I should carry my teeth to the feet of the dog.
7. "One can shew meanness to worthless persons, but canine qualities cannot be expected from men."

Story of a benevolent master and a malevolent slave.

1. There was a great man talented in the world: his slave was of despicable manners.
2. He was thus:—deformed,† his hair dishevelled, bad, (and) vinegar rubbed over his face.
3. Like the dragon his teeth were mixed with poison: he had carried the palm (*lit.* wager) over the deformed of the city.
4. Continually down his face the water of his diseased eyes was running, and the smell of onion (came out) of his arm-pit.
5. He knitted at the time of cooking his eye-brows: when others cooked he would sit together with his master (to eat).
6. Every moment he would sit with him to eat bread: if he was dying he would not have given him water with his own hand.
7. Neither words nor stick had on him any effect: night and day on account of him the house was in commotion.‡
8. Sometimes he threw thorns and weeds on the road: sometimes he forced hens into the well.
9. From his face wildness was apparent: he did not go upon any business from which he returned (soon.)

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* The English dictionaries do not give this meaning of خيل Vide *Burhān-i Qāṭi'*.

† Mr. F. Johnson gives the meaning of this word, "A word used in abuse." Vide *Kashf-al Loghāt* for the meaning given by me.

‡ كندوكوب from كندن "to root up" and كوفتن "to knock."

10. A certain one said, "With a slave of such a bad disposition what dost thou want?—respect, or merit or beauty.

11. "A body, which is so disagreeable, does not deserve, that thou shouldst like his cruelties, and bear with his troubles.

12. "I for thee will procure a slave of good and virtuous qualities. Take this one to the slave-market.

13. "If (his sale) fetches one copper coin, do not turn away thy face (*lit.* head) from it. He is dear (at any thing) if thou wishest (to know) the truth."

14. That man of good disposition heard this word: he laughed, saying, "O friend of happy birth!

15. "Bad is the disposition and character of this boy; but on account of him my nature becomes a good one.

16. "When from him I may have been accustomed to endure much, I am able to bear oppression from every body.

17. "I do not think it manly that I should sell him, (and) that I should tell his faults to another man.

18. "Since I bear with his mischiefs, it will be much better than if I were to cause him to be changed.

19. "When thou admirest thyself, admire another: when thou art in trouble, do not involve another.

20. "Patience appears to thee like poison at first; but it becomes as honey when implanted with thy nature."

Story of his Reverence Ma'rūf Kar<u>kh</u>ī and the sick traveller.

1. Nobody sought (to follow) the ways of Ma'rūf of Kar<u>kh</u>,* who, in the first place, did not put aside his own renown from his head.

2. I have heard that a guest came to him: on account of his illness there was but little (difference) from death.

3. His head, of hair and his face of polish, was divested: by a hair his life was suspended in his body.

4. At night he alighted there, and laid his pillow: forthwith he laid his hand in loud cries and groans.

5. Neither sleep overcame him at night for a moment, nor on account (*lit.* from the hands) of his lamentations had any body any sleep.

* Abūl Maḥfūẓ, surnamed Ma'rūf, was a celebrated saint of Kar<u>kh</u>, a village in Bag<u>h</u>dād. He was the son of one Fīrōz, a fire-worshipper, and was born A.D. 813 during the reign of Caliph Māmūn, son of the celebrated Hārūn-ar Rashīd.

6. His mind was troubled and his temper harsh: he would not die, but killed people by his perversity (*lit.* arguments).

7. Owing to his lamentations, and weeping, and sleeping, and rising, people took the road to flight from him.

8. Of all men no one stayed in that house: that infirm one and Ma'rūf remained, and that's all.

9. I have heard that many nights he did not sleep in waiting upon him: like (good) men he girt up his loins, and did what (the sick man) told him.

10. One night sleep brought its troops upon his head: for, how long can an unslept man bear the power?

11. For a moment when his eyes were about to close, the traveller began to say raving,—

12. "Curse be on this defiled sect (of Darweshes)! For, these are altogether (men) of fraud and hypocrisy, and (like) the wind.

13. "They are fine-dressed men of high aspirations,—they are piety-selling impostors.

14. "What does a glutton, intoxicated with sleep, know about a helpless man who has not closed his eyes?"

15. He said ungrateful words to Ma'rūf, since because he slept a moment regardless of him.

16. The holy man bore (*lit.* ate up) these words with kindness: the retired women of his seraglio heard them.

17. One (of them) said to Ma'rūf in private, "Didst thou hear what the weeping Darwesh said?

18. "Go, tell him, 'After this take thy own way: carry away thy depravities,—die in some other place.'

19. "Good action and mercy belong to their respective places; but to the wicked humanity is bad.

20. "For the head of the mean do not place a round pillow:* better that the head of the man-tormentor should be on a stone.

21. "Do not do good to the bad, O lucky man! for, in the barren (soil) a fool plants a tree.

22. "I do not say that thou shouldst not take care of men; (but I say) waste not thy kindness on such as are not men.

23. "With courtesy do not act mildly towards the rough; for, (men) do not stroke the back of a dog like that of a cat.†

The phrase معروفی از سر نهادن means, "to lay aside one's renown and become humble." Such phrases, using the name of one to denote his qualifications, are very common among Persian authors, and are used for the sake of elegance. In English, when speaking of a bad man, you often say, "He out-Heroded Herod."

* گرد is put here for گردہ "a round pillow."

† The dog, though faithful, is yet a wicked and unclean animal in our religion.

24. "If thou talkest of justice, the faithful dog is better in quality than ungrateful men.

25. "With ice-water do not shew kindness to the mean: when thou hast done so, write down its return upon ice.*

26. "I never saw such a perverse† man: do not shew any kindness to this insignificant person."

27. (Ma'rūf) smiled, and said, "O heart-consoling wife! do not be distressed with these offending (words) he said.

28. "If through displeasure he raised a cry against me, his unpleasant (words) came to my ears as pleasant.

29. "It is necessary to listen to the harshness of such a man, who from restlessness cannot sleep."

30. When thou findest thyself strong and happy, with gratitude endure the troubles of the weak.

31. If thou art thyself in this very form like a talisman, then thou diest, and thy name becomes extinct like thy body.

32. If thou rearest up the tree of generosity, thou wilt eat the fruit of good name undoubtedly.

33. Dost thou not see that in Karkh there are many graves, (but) except the tomb of Ma'rūf (no other) is celebrated?

34. On account of riches those men have exalted their heads, who have thrown down the crown of pride.

35. The pomp-worshipping man shews pride: he does not know that grandeur lies in clemency.

Story on the meanness of the worthless and the patience of good men.

1. An impudent one carried his hankering before a pious man, with whom at that time there was not a farthing.‡

2. His girdle and hands were empty and quite clean; for, (had he) gold he would have scattered it on his face like dust.

3. Out walked fast the shameless beggar: he began to abuse him in the street.

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* The plain meaning of this verse is, "do not be kind to the mean, for, if thou dost it, expect not its return from him." To expect any good from a mean person is just like writing something upon ice.

† Here پیچ بر پیچ "twist upon twist" is used as an adjective, meaning "perverse."

‡ It is very difficult to give the *proper* meaning of حاصل in this place. The dictionaries give *profit*, *produce* or *remainder*. The last meaning may be applicable to a certain extent, though not very appropriately. I have put "farthing" here, which I believe to be the sense of the poet.

4. He said, "Beware of these silent scorpions! They are tearing leopards dressed in woollen robes!

5. "Whereas like cats they place their knees on their breasts, and if any game falls (in their way) they jump like dogs.

6. "Towards the mosque they have brought their shops of hypocrisy; for, in their houses they can find a less number of victims (*lit.* game).

7. "Fearless men (*i.e.* robbers) rob the caravan on the highway: but these strip off the robes of the dead.

8. "They have sewed together white and black pieces (in their dress) with hypocrisy: they have hoarded gold with secrecy.

9. "How excellent are these sellers of barley and displayers of wheat!—they are world-wanderers, and night-tuners* and alms (*lit.* harvest) collectors.

10. "Do not look into their devotion that they are old and weak (in it), but in dancing and ecstacy they are young and active.

11. "They are like the staff of the Speaker,† and very voracious: in appearance they are thus pale-faced and emaciated.

12. "They are neither abstinent nor wise,—this much is sufficient that they buy the world for faith.

13. "They put on their body the coat like that of Bilāl:‡ with the income of Abyssinia§ they make the dress of their women.

14. "Of the orders of Mahomet thou shalt not see in them any sign, but meridian (*lit.* early) nap and morning meal:||

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* *Shab-kōk*, a kind of beggar who stations himself at night upon a mound or wall or a tree adjoining to a house, and utters benedictions in a loud voice on the occupant, who, in the morning, gives him alms, &c. Beggars of this description have not been seen in India. *Kōk kardan* means "to tune."

† Moses is called *Mūsā Kalīm-ul-lāh*, or "Moses the speaker with God." He had the honor of conferring with the Supreme Being on the top of mount Sinai. The staff of Moses possessed miraculous powers. It devoured in the form of a dragon one of the most skilful magicians of Pharaoh deputed by him to confound the prophet.

‡ Bilāl was the name of the crier, who announced to the people when Mahomet said prayers. He was an Abyssinian and a great favorite of the Prophet. He had *one single* hair under his chin in the place of his beard!

§ The kingdom of Abyssinia was very rich formerly.

|| To sleep at mid-day after meals, and to eat something a little before day-break during the Ramẓān, are reckoned among the orders of Mahomet. A periphrasis of four words to denote *Sunnat.*

15. "Their belly up to their head is stuffed tight with morsels like a begging bag of seventy colors.*

16. "I do not wish to say more on this subject; for, it is a horrid crime to speak of one's own quality." †

17. In this manner spake the vile speaker. A fault-seeking eye does not see merit.

18. One who has dishonored many a one, what does he care about the honor of any body?

19. A disciple related these words to the holy man. If thou askest the truth, he did not act with prudence.‡

20. A bad man in my absence spoke of my faults and slept: worse than him that friend is, who brought and mentioned (them to me).

21. A certain one shot an arrow, and threw it on the way: it did not hurt my body, and gave me no pain.

22. Thou tookest it up, and camest towards me: thou thrustest the same into my rib.

23. The good-natured pious man laughed, saying, "This is easy,—tell him to say more than this.

24. "Hitherto what he has said of my evils is little: out of those that I know it is one in a hundred.

25. "Through suspicion these (evils) which he imputed to me, I myself know for certain that they are so.

26. "He has this year effected a meeting with us: what does he know of my faults of seventy (*i.e.* many) years?

27. "No one better than me in the world knows my faults, except my (God), who is Prescient.

28. "I never saw such a right-thinking man, who fancied that so much is my fault, and no more (*lit.* and enough).

29. "In the last Judgment if he be the witness of my sins, I am not afraid of hell, since my state is good.§

30. "If my evil-thinker speaks ill of me, tell him to come, and take the copy (of my faults) from me."

31. Those persons are men of the way of God, who have become the butt of the arrow of misfortune.

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* As a beggar's bag is patched and over-patched with colored pieces of cloth, so their belly is stuffed with different kinds of food.

† As this impudent beggar belonged to that class, he thinks it, therefore improper to speak more against the pious man.

‡ The poet is the speaker in these *intermediate lines* beginning from the second line in verse 19th down to the end of the 22nd verse.

§ More freely: "I am not at all afraid of hell, because he knows very little of my faults, and I am able to bear the tortures of that much of my sins."

32. Remain thus till they strip off thy skin;* for, pious men bear the oppression of the impudent.

33. If from the (dead) earth of (pious) men they make a jar, with the stone (of their reproach) † the reproachers will break it.

Story about the presumption of the Darweshes and the clemency of kings.

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1. King Ṣāliḥ of the monarchs of Syria, came out at the time of morning with his slave.

2. He walked on every side of the bazar and street; in the fashion of Arabia his face being half-covered. ‡

3. For, he was a master of penetration, and a friend to the poor: whoever has these two (virtues) is a king Ṣāliḥ.§

4. He saw two Darweshes in a mosque lying down: he found their hearts afflicted and their minds distressed.

5. In the cold night their eyes got no sleep: like the chameleon they were looking steadfastly for the sun.

6. One of those two said to the other, "Even in the day of Judgment there will be a Judge.

7. "If these long-necked (*i.e.* exalted) kings, who are in mirth and pleasure, and in (the attainment of) their desires and gay amusements.

8. "Come with the distressed into Paradise, I will not raise my head from the tomb-stone.

9. "Paradise above is our country and habitation,—because the chain of affliction is upon our feet to-day.

10. "During thy whole existence what pleasure hast thou experienced from them, that in the next world thou shouldst also suffer troubles (with them)?

11. "If Ṣāliḥ comes there on the wall of the garden (of Paradise), I will, with my shoes, knock out his brains."

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* This is a Persian phrase, meaning "to expose one's faults."

† It means simply, that no man is safe even after his death from the tongues of his revilers.

‡ It is a custom amongst the Arabians to go out for a walk with their faces half-covered. King Ṣāliḥ adopted this fashion so that he might see every body and every thing without his being seen by any one in his kingdom.

§ صالح means, "good."

12. When the man said such words, Ṣāliḥ heard him: to stay there any longer he did not find it advisable.

13. A moment passed when the fountain of the sun washed the sleep from the eyes of the people.

14. Immediately he sent for the two men and called them : he sat with dignity, and seated them with honor.

15. Over them he rained down the showers of munificence: he washed the dust of poverty (*lit.* meanness) from their body.

16. After the troubles of cold and rain and water, they sat down with the chiefs of horsemen.

17. The beggars, who had passed the night to-day without a dress, were perfuming their garments in censers.

18. One of these (beggars) said to the king in private, "O thou! the ring of whose commands is on the ears of the world!

19. "Those approved arrive at dignity: from us slaves what was acceptable to thee?"

20. The king through joy bloomed like the flower: he laughed in the presence of the Darweshes, and said,—

21. "I am not that man, who, in the pride of his grandeur, should avert his face from the helpless.

22. "Thou, too, put aside from thy head the ill-temper thou shewedst me, lest thou shouldst be at variance (with me) in Paradise.

23. "I have to-day opened the door of reconciliation: do thou not to-morrow shut the door on my face."

24. If thou art an accepted one, take to such a road: (if) thou want greatness, hold the hand of the poor.

25. From* the branch of the Ṭūba† no man has carried off the fruit, who to-day has not sown the seed of right intention.

26. When thou hast no right intention do not seek for happiness: with the stick‡ of the service (to holy men) one can carry the ball of eminence.

27. How canst thou have the burning (*i.e.* love) like the candle?—for thou art full of egotism like the chandelier with water.§

28. That body yields lustre to the assembly, which has a burning || in its heart like the candle.

* The first بر in this line is redundant.

† A tree in Paradise, whose fruit is said to be most delicious.

‡ *Lit.* "hockey-stick."

§ Two-thirds of the glass in the chandelier are generally filled with water and one-third with oil. A wretched simile!

|| *i.e.* brightness.

STORY ABOUT THE DISAPPOINTMENT OF THE SELF-CONCEITED.

1. A certain one in (the science of) stars had some little skill, but had a head intoxicated with pride.

2. He came to Koshyār* from a long distance: his mind was full of desires, — his head full of pride.

3. The sage closed (*lit.* sewed up) his eyes upon him: he would not teach him a word.

4. When, being unfortunate, he again formed the intention of travelling, the exalted sage said to him, —

5. "Thou thoughtest thyself full of intelligence:— a vessel which became full, how can it be filled again?

6. "Come, empty thyself of pretensions, so that thou mayst be full: thou art full of egotism, therefore thou goest empty."

7. In the world, like Sa'dī, empty† thyself of self-conceit: then come back full of the knowledge of God.

STORY ON THE HUMILITY AND SUPPLICATION OF GOOD MEN.

1. From the deserted place of a holy man dressed in patched garment, the barking of a dog came to the ears of a certain one.

2. He said in his mind, "O God! why is a dog in this place? He came where the good Darwesh was.

3. The sign of the dog either before or behind him he did not see: except the holy man he did not behold there a second person.

4. Being ashamed he began to turn back; for, he felt it a shame to enter into argument about this mystery.

5. From inside the holy man heard the sound of his footsteps. He said, "Come along! Why standest‡ at the door? Walk in.

6. "Do not suppose,§ O light of my eyes!‖ that a dog barked from this place.¶ It was I.

* Abū-al Ḥasan Koshyār was a celebrated astronomer. He was the tutor of Avicenna.

† گرد is the imperative of گشتن "to become."

‡ پائي from پائدن "to stand," "to stop."

§ Here نه پنداري is put for مپندار "do not think."

‖ *Lit.* "O my bright eyes!"

¶ The word *kaz-i-dar* is compounded of (كه *that* + از *from* + ايدر *here*), meaning "from here."

7. "When I saw that He accepts (*lit.* buys) humility, I put down from my head pride, and thought and wisdom.
8. "Like a dog I barked much at His door; for, I saw no one humbler than the dog."
9. When thou wishest that thou wouldst arrive at a high rank, by means of the descent of humility thou couldst reach the height.
10. In the presence (of God) those men have got the chief seat, who have placed their own dignity lower (than others).
11. When a stream ran down with force and impetuosity, it fell head-long from the top to the bottom.
12. When the dew fell slowly (*lit.* humbly) and in small (drops), look! the sun carried it to the bright star Capella.*

The story of Bahlūl.

1. How well spake Bahlūl† of happy disposition, when he passed by a contentious holy man!
2. "Had this pretender known his Friend, in fighting with an enemy he would not have been engaged.
3. "Had he been informed of the existence of God, he would have thought the whole creation as nothing."

Story of Luqmān (*on him be the mercy of God!*)

1. I have heard that Luqmān ‡ was dark-colored: he was neither luxurious nor delicate in body.
2. A certain one thought him as his own slave § in Baghdād, and employed him in mud-works.
3. For a year he finished (making) his house: no one could distinguish him from the slave of the master.

* *i.e.* to a great height. عیوق is a certain bright red star which follows the Pleiades.

† Bahlūl, name of a saint, who feigned himself mad.

‡ Luqmān, a celebrated Greek philosopher and moralist. He was a prophet also. God says in the Qorān:— وَلَقَدْ آتَيْنَا لُقْمَنَ الْحِكْمَةَ

"*And verily I have given prophecy to Luqmān.*"

§ This man had a slave who had run away, and Luqmān was exactly like him in features and form.

4. When the runaway slave came to him again, he (the master) became afraid* of Luqmān.

5. He fell at his feet, and made apologies. Luqmān laughed, saying, "Of what use is thy apology?

6. "For a whole year on account of thy violence I have killed my heart: in a single moment how can I remove it from my mind?†

7. "But I pardon thee, O good man! since thy advantages did not bring upon me any loss.

8. "Thou hast completed thy own house (*lit.* bed-room): my wisdom and knowledge have increased.

9. "I have a slave in my family,‡ O! one of good disposition! to whom I oftentimes give orders for tedious works.

10. "I will not again hurt his mind sorely,§ when the hardships of mud-works come to my recollection."

11. That man who has not endured the oppression of the great, his heart does not burn for the poor weak ones.

12. Thus said king Bahrām ‖ to his vizier, 'Do not be hard upon the powerless.

13. 'If the words of rulers appear to thee harsh, do not act with severity towards the powerless.'

STORY OF SHAIKH JUNAID AND HIS CONDUCT IN HUMILITY.

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1. I have heard that in the plain of Ṣanā',¶ Junaid** saw a dog whose teeth of preying had fallen off.

2. Of the strength of its tiger-attacking claws it was destitute; (and) weak as an old fox.

3. Then it used to seize mountain-sheep and deer by their foot-marks; (now) it got kicked by the sheep of the street.††

4. When he saw it so helpless and powerless and sore, he gave it a half of his own food.

5. I have heard that he was saying, and weeping with bloody tears, "Who knows who is better than us two?

---

* Here the word فراز is redundant.

† More freely: I have suffered much for a whole year from thy violence, how can I now forget it in a single moment?

‡ *Vide* note † on page 78.

§ The natural order of this verse is:—دگر ره دلش را سخت نیازرم

‖ A king of Persia noted for his clemency.

¶ A city in Yemen in Arabia.

**Abūl Qāsim Junaid was a celebrated saint of Baghdād. He belonged to the sect of the Ṣūfis.

†† Mr. F. Johnson says for حي "a plain open (road)."

6. "Externally I am better than it to-day: again what will Fate urge against my head?

7. "If the feet of my faith do not slip from their hold, I will put on my head the crown of the forgiveness of God.

8. "And if the robe of divine knowledge remains not upon my shoulder, I am very much inferior to this (dog);

9. "For, when a dog with all its impurities dies, they will not carry it to hell."*

10. This is the way, O Sa'dī! that men of the road (to God) have not looked into themselves with dignity.

11. Owing to this they have obtained superiority over angels, because they have not thought themselves better than dogs.

Story of a holy man and a harper.

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1. A certain drunkard had a harp under his arm: at night he broke it on the head of a holy man.

2. When the day broke, that mild good man took in the presence of the stony-hearted one a handful of silver coins.

3. He said, "Last night thou wert proud and drunk,—thy harp and my head were broken.

4. "That wound of mine has got well, and my fear† has been removed: thine will not get well, but by silver."

5. For this reason the friends of God are superior‡ (to all); for, from the people they endure much on their head.

Story.

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1. A certain one was of such a good character and of a happy disposition that he was the admirer of the ill-tempered.

2. When he passed (from this world), a man saw him in his dream, saying, "Once give an account of thy past circumstances."

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* It is our belief that irrational animals are exempt from the punishment of sins after their death.

† *i.e.* fear of receiving more punishment in the world to come.

‡ *Lit.* "are upon the heads (of all)."

3. He opened his mouth to a smile like the flower: like the bulbul with a sweet voice he thus began,—

4. "(The angels)* have not spoken to me with great harshness; for, I have not acted harshly towards any man."

STORY OF ZŪNNŪN, THE EGYPTIAN (*on him be the mercy of God!*)

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1. Thus I remember that the water-carrier of the Nile† did not one year rain down water in Egypt.

2. A number of men went towards mountainous tracts: with supplication they asked for rain.‡

3. They wept: from their weeping a stream flowed (in this hope) that perhaps the weeping of the sky might come.

4. A man amongst them carried the news to Zūnnūn,§ saying, "On the people there is much trouble and hardship.

5. "For the distressed utter prayers, since the words of the chosen are never rejected."

6. I have heard that Zūnnūn fled to Madain: ‖ it was not long before the rain fell.

7. News went to Madain after twenty days that the black-hearted clouds have wept over them (*i.e.* the Egyptians).

8. Quickly the old man formed the intention of coming back; for, the pools had been filled with the spring torrents.

9. A holy man asked him in private, "What mystery was there in this going away of thine?" He said,—

10. "I have heard that on birds, and ants, and beasts of prey, the means of livelihood becomes straitened on account of the acts of evil men.

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* Alluding to the two angels Nakīr and Munkir, who examine the dead, and enquire of him what God and what prophet he believed, and what good acts he did in the world.

† *i.e.* the clouds. The cloud is poetically called "the water-carrier of rivers." The poet has put "Nile" in preference to "rivers," because he is talking of Egypt in this place.

‡ When a country is visited by drought, its inhabitants go in a body to a plain or upon a mountain, and with lifted hands pray to God for rain.

§ Abūl Fazl, surnamed *Zūnnūn*, was the son of a fisherman named Ibrāhīm. He was born in Egypt, and died A. H. 245. Notwithstanding his great renown in being a saint, he still goes by the title of *Zūnnūn*, or "master of fishes."

‖ Madain lies at the distance of about 160 miles from Egypt.

11. "In this country I reflected much: I did not see a man more wretched than my own self.

12. "I went, lest on account of my vices the door of (God's) goodness may be shut against the multitude."

13. If thou wantest greatness shew kindness; for, the intelligent saw none worse than themselves in the world.

14. Thou becomest at that time a favorite before men, when thou dost not reckon thyself to be any thing.

15. A great man, who reckoned himself as an inferior, carried superiority in this world and in the next.

16. From this world* that servant (of God) went pure, who, under the feet of an insignificant man, became (like) dust.

17. Beware, O thou! who passest by the dust (of my grave), I adjure thee by the dust of the holy that thou shouldst remember,

18. That although Sa'dī became dust, what anxiety is there for him?—since in his life-time he has been (humble) as dust.

19. In humility he consigned his body to the dust: and although round the world he went like the wind,

20. It will not be long before the dust may eat him up, (and) again the wind carry it round the world.

21. Look! since the garden of meaning blossomed, no bulbul sang so sweetly upon it!†

22. It would be strange if such a bulbul were to die, (and) that on its bone no flower would grow.‡

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* خاکدان means *literally*, "a place where rubbish is deposited," but *metaphorically*, "the world."

† The free rendering of these metaphorical lines would be, that from the dawn of poetry, no poet like Sa'dī has written such charming verses on philosophy and ethics.

‡ More freely: it will be a matter of pity that after the death of Sa'dī, the mercy of God should not descend upon him.

CHAPTER V.

ON ACQUIESCENCE AND RESIGNATION.

1. One night I burnt the olive-oil of thought: I lit the lamp of eloquence.

2. An idle talker heard my words: he saw no way but to say, "*Thou hast done well.*"

3. Also by way of malice he folded in it (his criticism); since complaints arise involuntarily from pain.

4. He said, "(Sa'dī's) thoughts are grand and ideas sublime on the topics of devotion, and laws* and morals,

5. "(But) not on spears, and iron maces and heavy clubs: for, this subject is appropriated to others."†

6. Does he not know that I have no head for battles? If not, the circus of my eloquence is not narrow.

7. I am able to draw forth the sword of my tongue, (and) erase the eloquence of the world.

8. Come, so that in this affair I may exert in battle: for the head of my enemy I may make a stone-pillow.

DISCOURSE ON PATIENCE AND ACQUIESCENCE AND RESIGNATION TO THE DECREE OF FATE.

1. Happiness lies in the favor of God,—not in the hands and arms of a powerful one.

2. When the high Heaven doth not bestow wealth, it does not come to the grasp (*lit.* noose) by bravery.

3. Not that hardship came upon ants through weakness, not that tigers have eaten by means of their claws and strength.

4. Since it is impossible to cause the hand to reach the sky, it is necessary to be reconciled with its vicissitudes.

* This meaning of طامات should be added to those already given in Johnson's dictionary. Vide Dr. Forbes's Hindūstānī dictionary for my meaning.

† Firdausī, Niẓāmī and others have written on battles.

5. If (Fate) has written thy life long, neither a serpent nor a sword nor a tiger can wound * thee.

6. And if of thy life no portion has been left, the antidote kills thee just as the poison.

7. (Knowest thou) not that when Rustam † ate the last of his daily food (*i. e.* was about to die), Shighād brought out the dust from his body (*i. e.*, killed him)?

STORY OF A CLEVER SOLDIER OF ISPAHAN.

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1. I had in Sipāhān ‡ a friend who was warlike, and spirited and shrewd.

2. Constantly his hands and dagger were tinctured with blood: the hearts of enemies on account of his (fear) were like roasted meat on fire.

3. I did not see him a day in which he did not tie his quiver, nor from the steel point of his arrow fire did not come out.

4. He was brave and brutal § in (the use of) his expanded fingers: on account of his fear awe had spread among tigers.

5. With such self-confidence he shot his arrows that with each arrow he overthrew an enemy.

6. I never saw a thorn go into a flower so, as his arrows into thick shields.

7. Never did he strike the head of a warrior with a javelin whose helmet and head he did not unite together.

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* گزاید is the *aorist* of گزیدن "to wound with a weapon or with the tongue."

† Rustam was the most celebrated warrior among the Persians. He was the son of Zāl, and general of Kaikāūs (Darius the Mede). The Persians trace his descent from Māmūn, son of Benjamin, son of Jacob. Rustam is said to have been killed in an engagement with Bahman (Artaxerxes Longimanus) son of Isfandiyār, but according to Firdausī, he was treacherously put to death by his bastard brother Shighad, who threw him into a dark well.

‡ Sipāhān is another name for Ispahan, on account of its being a military station from its very foundation. This word is now-a-days turned into Arabic, and spelt as اصفهان Iṣfāhān.

§ Mr. F. Johnson gives گاوزور meaning, "rude," "brutal." I have adopted this meaning. The word means in the *Burhān-i Qāṭi*, "one who is naturally strong without learning any sort of exercise previously."

8. In battle he was like a sparrow among locusts on the day (they assemble together):* at the time of killing either sparrows or men (were alike) before him.

9. If he were to make an attack upon Farīdūn,† he would not have given him time to draw his sword.

10. Leopards, by the strength of his fingers, were overcome: he had thrust his fingers into the brains of tigers.

11. When he seized the girdle of a warrior, had he been a mountain he would have taken him off the ground.

12. When he struck one clothed in mail with a battle-axe, it passed through the man, and hit his saddle.

13. Neither in his bravery nor in his humanity, had any body heard of a second man in the world.

14. For a moment he would not leave me from his company (*lit.* hand); for he took a fancy‡ to the right-minded.

15. A journey carried me suddenly from that land, as my living in that place was not destined.

16. The decree of God transferred me from Irāq§ to Syria, in which holy land my staying was agreeable.

17. Again from Syria my cup (of daily food) became full: the desire of my house attracted me.

18. By accident such a chance befel, that again I had to go to Irāq (*i. e.* Irāq-ī 'Ajam).

19. One night my head hung down through anxiety: in my mind that clever (sepoy) passed.

20. The salt (of his friendship) made the old wounds (of my gratitude) fresh; for, I had eaten salt from the hand of the man.

21. In order to have an interview with him I went to Ispahan: through affection I asked for and enquired after him.

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* The following is the paraphrase of this line :—

او چون گنجشک بروز هجوم ملخ در نبرد است

Whenever a sparrow sees a large number of locusts, his anger rises, and he becomes intent upon killing them.

† Farīdūn was the 7th king of Persia. He was the son of a prince named Abtīn, who was put to death by Ẓaḥḥāk, an usurper, when Farīdūn was two months old. Ẓaḥḥāk was afterwards killed by a blacksmith of Ispahan, who raised Farīdūn to the throne of Persia. Farīdūn was a very just and able prince. He was the boast of the Persians, and a model of every virtue. His reign commences about 750 B. C.

‡ سري داشتن does not occur in any English dictionary. See *Burhān-i Qāṭi'*.

§ Irāq is situated between Persia and Arabia. It is divided into two portions, named *Irāq-i 'Arab*, the ancient Chaldea, and *Irāq-i 'Ajam*, comprehending Media.

22. I saw the youth (who had become) old from the changes of time: his arrow-(like form had become) a bow,—his red color the yellow-dyeing wood.

23. Like a hoary mountain his head (was covered) with snowy hair: water was running down his face on account of the snow of old age.

24. The sky had gained power* over him: it had twisted the wrist of his bravery.

25. The world had removed pride from his head: it (had placed) the head of weakness on† his knees.

26. I said to him, "O tiger-seizing chief! what has made thee decrepit like an old fox?"

27. He laughed, saying, "From the day of the battle of Tartary, I drove away that (name of) bravery from my head.

28. "I saw the ground with spears like a forest of reeds: the (red) flags (appeared) like fire setting on them.

29. "I raised the dust of war like smoke: when there is no victory, of what advantage is bravery?

30. "I am he, who, at the time I made the attack, could with a spear take off from the palm of the hand a ring.

31. "But as my star did not render me assistance, they seized around me like a ring (encircling the finger).

32. "I reckoned as my good fortune the way to flight; for, a fool makes his claws sharp against the decree of Providence.

33. "How could my helmet and cuirass help me, when my bright star favored not?

34. "When the key of victory may not be in hand, with his arms no one can break the door of conquest.

35. "They were a company overthrowing leopards and strong as elephants: in iron the heads of heroes and the hoofs of war-horses (were wrapped).

36. "At the time when we saw the dust of soldiers, we made the mail our coat, and the helmet our head-dress.

37. "(Quick) as clouds we urged on our Arab horses: like lightning (*lit.* rain) we darted down our swords of excellent steel.

38. "The two armies encountered each other from their ambuscade: thou wouldst have said they struck the sky on the surface of the earth.

39. "From the raining down of arrows like hail, the storm of death arose at every corner.

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* Mr. F. Johnson does not give دستِ قوّت but gives دستِ قُدرت meaning, "power," which is nearly the same thing.

† The word بهٔ before زانو is superfluous.

40. "In order to chase warlike lions (*i.e.* heroes), the dragon-like noose had opened its mouth.

41. "The earth became the sky from the azure-colored dust: like stars the flash of swords and helmets (appeared) in it.

42. "When we perceived the horse of the enemy, on foot we came in contact with them* shield to shield.

43. "Of what strength will the fingers of the exertions of a man be, when the arm of divine grace has not helped him?

44. "Not that the swords of warriors were blunt, but it was the vengeance of our unfavorable stars.

45. "No man from our troops came out of battle, but that his cuirass was soaked with blood.

46. "The shafts of those men did not go through silk, of whom I said that they (before) pierced through the anvil with arrows.

47. "Like a hundred grains we were collected in an ear: we were scattered like each grain in every corner.

48. "Owing to our unmanliness we gave in like a fish, which, notwithstanding its scales (*lit.* coat of mail), falls to the fish-hook.

49. "Since Fate had its face averted from us, our shield against the arrow of the decree of God was of no use."

STORY.

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1. A certain iron-handed one in Ardbīl† used to pass his two-headed arrows through a spade.

2. One dressed in coarse woollen garment came forward to fight with him. He was a world-burning and war-creating youth.

3. In seeking fight he was like Bahrām Gor:‡ he had a noose on his shoulders made§ of the undressed leather of a wild ass.

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* In other editions بافتيم is put for يافتيم. The verb بافتن "to weave," "to unite," makes much better sense than يافتن "to find," which, I think, must be a misprint.

† اردبيل a city on the confines of Azarbāijān on the north of ancient Media. It is said that Fīrōz, grandfather to Naushīrawān, was the founder of it.

‡ Bahrām, the 6th Persian king of that name of the dynasty of the Sassanides. He was surnamed گور from his fondness for chasing "the wild ass."

§ بر is redundant here.

4. (The iron-handed one) shot at him fifty arrows made of the white poplar, but not one shaft of it went through the coarse woollen robe.

5. The brave man (in woollen robe) came forward like the warrior Dastān:* within the curve of his noose he brought him, and carried him away.

6. In his camp, (and) at the door of his pavilion he tied his hands behind his back (*lit.* neck) like murderous thieves.

7. At night through shame and bashfulness he did not sleep: at the time of morning a slave from the pavilion said,—

8. "Thou who couldst pierce iron with darts and arrows, how didst thou fall a captive (into the hands) of the man clothed in coarse woollen robe?"

9. I have heard that he was saying, and weeping bloody tears, "Dost thou not know that on the day of his death no man lived?

10. "I am he, who, in the arts of piercing with a spear and striking (with a sword), can teach Rustam† the tactics of war.

11. "When the arms of my fortune were of a strong nature, the thickness of a spade seemed to me like a coarse woollen robe.

12. "Now that in my fingers there exists no good fortune,‡ a coarse woollen garment before my arrows is not less than a spade.

13. "On the day of death a spear pierces through a cuirass: through the coat of one whose death has not (arrived) it passes not.

14. "He, who has the sword of the vengeance of death behind him, is naked, although he may have several folds of cuirass on.

15. "If his fortune be favorable and time his support, (then though) naked, it will not be possible to kill him with a large butcher's knife.

16. "Not that a wise man by his exertions carried his life (safe) from death,—not that a fool by eating unwholesome things died."§

* Another name of Zāl, the father of the celebrated Rustam.

† *Vide* note † on page 94.

‡ The word *iqbīl* is used here for *iqbāl* to preserve the rhyme with *bīl*.

§ This couplet, in other words, means that until the time of one's death arrives, he will never die, though he may try his best to prolong or shorten his life.

Story of a Doctor and a Shepherd.

1. One night a shepherd * could not sleep from the pain of his side. There was a doctor in that part of the country who said,—

2. "(His pain is) owing to this cause, † that he eats the leaves of a vine-yard. ‡ I wonder if he brings the night to an end."

3. The point of the arrows of a Tartar § on the breast is better than the eating ‖ of indigestible food.

4. If from one morsel (of this) there arises a twisting in the intestines, the whole existence of the fool comes to nothing.

5. It happened that the doctor died that night: forty years have passed since then, and the shepherd is yet alive!

Story.

1. The ass of a villager died: he hung ¶ its head on the vine of a garden. **

2. A world-seeing old man passed by it: he said thus laughing to the keeper of the vine-yard in the plain,—

3. "Do not suppose, O soul of thy father! that this ass should drive away evil eyes from this sown field.

4. "For, it could not ward off (the blows of) sticks from its head and ears, so that it died weak and wounded."

* گرد means a warrior as well as the name of a tribe who feed cattle and live in deserts. Mr. F. Johnson gives کرد for the word گرد *Vide Burhān-i Qāṭi'*.

† دست means "cause." *Vide Burhān-i Qāṭi'*.

‡ The leaves of a vine-yard are very indigestible, as those of *Cicer arietinum* are in our country.

§ The Tartars are known to be very good archers.

‖ نقل means "any thing given at entertainments along with wine, such as, fruits or sweetmeats." But here the word "eating" will be appropriate.

¶ Mr. F. Johnson does not give this meaning of عالم کردن. He says "to prepare," which is not appropriate here. *Vide Burhān-i Qāṭi'*.

** It is a custom in Persia to cut off a donkey's head, and then suspend it to a vine for the purpose of driving away the influence of evil eyes.

5. What does the doctor know of removing the illness of any body, since, he, the helpless one, will himself die of sickness?

STORY.

1. I have heard that a *dīnār** fell from an indigent man, and the poor fellow searched for it very much.

2. At last he turned away his head of despair: another man found it unsought.

3. To (writing) our bad and good luck the pen (of God) went round,—while we (remained) so in the womb. †

4. (People) do not eat their daily food by means of their strength; for, the powerful are more straitened in circumstance.

STORY.

1. An old man beat his son with a stick, who said, "O father! I am innocent,—do not beat me.

2. "I can weep before thee on account of the tyranny of men, but when thou oppressest me, what alternative have I?"

3. To God the man of sense raises a cry (from the tyrannies of others): he does not at His hands make a complaint.

STORY.

1. One of high star, whose name was Bakht-yār, was of great influence and possessed of capital.

2. He only in that place had gold and riches: the rest were poor (and) most afflicted.

3. A woman quarrelled with her husband, when at night he went to her empty-handed.

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* *Vide* note ‡ on page 35.

† The sense of this verse has been borrowed from the following traditional sayings of the Prophet:—

مَن سَعَدَ سَعدَ فِي بَطنِ أُمِّهٖ وَمَن شَقِيَ شَقِيَ فِي بَطنِ أُمِّهٖ

"*Whoever is fortunate is fortunate in the womb of his mother,*" and "*whoever is unfortunate is unfortunate in the womb of his mother.*"

4. (She said,) "No one is such a wretched beggar as thou art: like the red bee thou hast nothing but this sting! *

5. "Learn manliness from the neighbours; for, after all I am not a courtezan without purchase. †

6. "People have gold and silver and property and furniture: why like them art thou not fortunate?"

7. The pure-minded one, dressed in wool, like a drum raised a cry from his empty mind. ‡

8. He said, "I do not possess the hand of power over any thing: with thy expanded fingers do not twist the hand of the decree of God.

9. "(The Fates) have not put in my hand any power, so that I may make myself fortunate."

STORY.

---

1. How well a poor man in the land of Kīsh § spake to his own ugly spouse!

2. "When the hand of Providence created thee ugly-looking, do not incrust || with cosmetic thy deformed face."

3. Who can attain good fortune by force: with antimony who can make the eyes of a blind one see?

4. Benevolence does not proceed from one of a bad stock: union ¶ is impossible among dogs.

---

* *i. e. membrum virile!* The editor ought to have amended this line by putting something decent, as he has done in several other places, though to very little purpose.

† *i. e.* learn the means of earning money from thy neighbours, for I am not a common woman, whom thou hast got for nothing, but thy legitimate wife.

‡ This verse is rather expressed in an anomalous way. It reads thus in simple prose:—

ان صافي دل صوف پوش چون طبل از تهي گاه خالي خروش بر اورد

تهي گاه denotes, "that part of the body which is between the ribs and the belly." It means here metaphorically, "the mind." The adjective خالي qualifying it, denotes that his mind was empty of avarice.

§ Kīsh an island at the mouth of the Persian Gulf. As it looks like a *quiver*, it has perhaps been named so. It is said that Harmūz, son of Naushirawān, peopled it and gave it that appellation.

|| میندا is the negative imperative of اندائیدن

¶ دوزندگي from the verb دوختن "to sew," the imperative of which is دوز. Mr. F. Johnson gives only "needle-work" for دوزندگي

5. All the philosophers of Greece and Rūm did not know how to make honey from the thorny tree. *

6. It is not possible for a wild beast that it should become a man: training it with exertions becomes useless (*lit.* lost).

7. A looking-glass can be made clean from rust, but mirrors can not be made of stones.

8. By means of exertions a flower does not grow from the branch of a willow, nor does a negro become white in a hot bath.

9. When the arrow of the decree of God does not miss, His slave has no shield except that of resignation.

Story of a vulture and a kite.

1. Thus said a vulture to a kite, "There can be none so far-seeing as I am."

2. The kite said, "It is not necessary to pass over this matter: † come, so that thou mayst see what is on all sides of the plain."

3. I have heard that to the extent of a day's journey, it looked from the top to the bottom.

4. It thus said, "I saw, if thou believest me, that there is a grain of wheat in the plain."

5. The kite, owing to its surprise, had no patience. From that height they bent (*lit.* put) their heads downward.

6. When the vulture came close upon the grain, a long trap twisted round it.

7. It did not know that from its eating that one grain, Time might throw round its neck a snare.

8. The producing of pearls is not in every shell, nor does every time an expert archer ‡ hit the mark.

9. The kite said, "In thy seeing that grain what was the use,—when thou hadst no sight for the trap of thy enemy?"

---

* زقوم a thorny tree, from the stone of the fruit of which they make oil.

This saying is just the same as making "a silk purse out of a sow's ear."

† در means "matter," "subject" in this place.

‡ This meaning of شاطر has not been given in the English dictionaries. See *Burhān-i Qāṭi.'*

10. I have heard it was saying while its neck was in the snare, "Caution does not turn to profit with fate."

11. When Death brought forth his hand for its murder, the decree of Providence shut up its keen-sighted eyes.

12. In a river the shore of which is not visible, the boasting of a swimmer does not come to any purpose.

STORY.

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1. How well spake the pupil of a weaver of gold-wrought garments,* when he drew (the pictures of) phœnixes, and elephants and cameleopards!

2. "Not a form can come out of my hand, the plan of which the (divine) Tutor has not sketched from above."

3. If the sketch of thy form† be bad or good, it is delineated by the hand of Providence.

4. In this there is a sort of hidden infidelity (to say) that Zaid oppressed me and 'Amar wounded me.‡

5. If the Lord of divine commands giveth thee eyes, thou shalt not see again the forms of Zaid and 'Amar.

6. I do not suppose that if man remains silent,§ God would draw His pen through his daily food.

7. May the Creator of the world grant him (the means of) opening (the door of his livelihood)! If He closes it, it will not be possible to open it.

---

* A periphrasis of five words to denote منسوج باف

† The meaning given in the English dictionaries of صورت حال is not applicable here. I have put "sketch of form" to suit the sense.

‡ It is sinful to attribute weal and woe to the created, for those proceed from the Creator only. God says in the Qorān:—

وَ اَللّٰہُ خَلَقَکُم ما تَعمَلُونَ

"*And God hath created for thee that which thou practisest.*"

Vide note * on page 67 about زید and عمر

§ Literally: "draws his breath."

Story.

1. The young of a camel said to its mother, "After travelling do you at last lie down * for a moment."

2. She said, "If I had † the halter ‡ in my hand, no man would have seen me thus burden-bearing in the string of camels."

3. The decree of Providence carries the boat wherever it likes, although the captain § may tear the robe on his person.

4. O Sa'dī! do not put thy eyes on the hands (of the charity) of any man; for, God is the Giver, and it is enough.

5. If thou art the worshipper of God, (His door) is more sufficient for thee than other doors; for, if He drives thee away, no one will call thee.

6. If He makes thee a crown-wearer, elevate thy head; if not, scratch thy head of despair.

Discourse on sincerity and its blessing, and on hypocrisy and its mischiefs.

1. Devotion with the purity of intention is good; if not, what comes from a brainless body (*lit.* skin)?

2. What matters it (to have) the belt of a fire-worshipper round thy waist or a tattered robe, if thou wearest them for the sake of the opinion of the public?

3. Do not, I tell thee, make known thy bravery: when thou showedst thy manliness, do not be a hermaphrodite.

4. In proportion to one's capacity ‖ it (*i. e.* capacity) ought to be shewn: whoever shewed his merit (thus) did not endure shame.

5. For, when they take off the borrowed (robe) from his body (*lit.* head), the old garment remains on his shoulders. ¶

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* خُفت is used here in the imperative mood for خُسپ

† منستي for من بودے not used in prose.

‡ مہار a piece of wood put through a perforation in the nose of a camel to guide it by.

§ ناخد from ناوخدا "ship's owner," Hence "a captain."

‖ بود when a noun denotes the "existence of any thing." Hence it means here, "capacity or merit."

¶ *i. e.* when he can not shew his borrowed attainments, his natural ones only remain.

6. If thou art short-sized, do not fasten on stilts in order that thou mayst shew thyself taller to the eyes of the boys.
7. If with silver copper be incrusted, it can be laid out before an ignorant one.
8. Do not place, my life! gold water on small coins; for, a knowing banker would not take them for any thing.
9. They take incrusted gold to the fire (for testing): it then becomes known whether they are copper or gold.

Story.

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1. Dost thou not know what a mountain chief of monks said to a man, who, for the sake of fame, did not sleep at night?*
2. "Go, O soul of thy father! attach thyself to sincerity, for, thou shalt not be able to gain† any thing from the people."
3. Those men, who have approved of thy actions, have hitherto seen thy outward appearance.
4. Of what worth will a fairy-like slave be, who under his upper garment has got a leprous body?
5. It will not be possible for thee to go to Paradise by means of fraud; for, the mask will be taken off‡ from thy ugly face.

Story of a fasting boy.

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1. I have heard that one under age kept fast: with hundreds of difficulties he fasted (*lit.* brought) that day till breakfast time.
2. From the writing-school the tutor§ took him that day: the devotion of the little boy appeared to him grand.

---

* *i. e.* for the sake of gaining the good opinion of the monks he performed his devotion the whole night without going to sleep.

† بریستن "to prepare," "to gain." This last meaning has not been given by Mr. Johnson.

‡ باز رفتن "to be opened." We have in Hindūstānī a similar verb کهل جانا

§ سابق "a tutor" from سبق "lesson." Mr. F. Johnson does not give this meaning. See *Ghiyāṣ-al Loghāt*.

3. His father kissed his eyes and his mother his head: they scattered almonds and gold on his head.*

4. When half the day had passed over him, the burning (of hunger) overcame him from the fire of his belly.

5. He said in his mind, "If I eat a few morsels, what will my father or mother know about my secret deeds."†

6. As the boy had a regard for his father and people,‡ he ate secretly, and finished his fast openly.

7. Who knows that thou art not pledged to God, if (even) thou standest in prayer without ablution?

8. Hence this old man is more foolish than that boy, because for the sake of the people he is in devotion.

9. That prayer is the key to the door of hell, which thou performest long before the eyes of men.

10. If thy right road leads to any thing but God, (the angels) will throw thy prayer-carpet on fire.

11. One of good nature, whose outside is without ceremony, is better than a pious man, whose inside is bad.

12. In my opinion the night-prowling robber is better than a sinner with a pious man's coat on.

13. One that tests his troubles at the door of the people, what reward does God give him in the Day of Judgment?

14. From 'Amar, O son! do not expect thy wages when in the house of Zaid § thou art at work.

15. I do not say that (any one) can reach the Friend through this road but that man who is His beggar.

16. Walk in the straight path that thou mayst arrive at the place of destination: thou art not on the (proper) road, —from this side thou art behind.

17. (Thou art) like a cow, who, when the oil-presser had tied up her eyes, runs round the whole night, and remains where she is at night.

18. If any body turns his face from the priest's standing-place in the mosque,|| the people in the street will testify to his impiety.

19. Thou also hast thy back against Mecca in prayer, if thy face of supplication be not in God.

---

* *i. e.* they encouraged the boy by giving him almonds and money.

† Here غیب means "secret deeds."

‡ *Lit.* "as the face of the boy was in his father and tribe."

§ *Vide* note * on page 67.

|| A periphrasis of five words to denote محراب

20. A tree, the root of which is fixed, do thou rear it; for, one day it may blossom * fruit.

21. If thou hast not the root of sincerity in thy soil, no man like thee is disappointed of this fruit.

22. Whoever throws a seed on the surface of the stone, a grain of barley at the time of its produce† does not come to his grasp.

23. Do not give any place to hypocritical honors, for, this water (of hypocrisy) has mud under it.

24. When in private I am bad and mean, of what use is the lustre of honor on the face of my actions?

25. With dissimulation and hypocrisy it is easy to sew a religious habit, if thou canst sell it to God.

26. What do the people know who is in the robe (of a pious man)? A writer knows what is in the letter.

27. Of what weight will a leathern bag of the wind (of hypocrisy) be in a place where the scales of justice and the book of equity are? ‡

28. A hypocrite § who shewed so much scrupulousness, they saw that there was nothing in his inside (*lit.* leathern bag).

29. They make ‖ the outside of their garment neater than lining; for, the latter is concealed, and the former is in sight.

30. Wise men have exemption from (malicious) eyes: on account of which they have used fine painted China silk linings.

31. If thou wishest thy renown to be made known in the country, thy outside dress with striped Arabian garments,¶ though thy inside may have a robe of cotton.

32. In jest Bāyezīd** said not this speech, 'I am safer with a disbeliever than with a disciple.'

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* بار دادن "to bear fruit," hence "to blossom."

† This meaning of دخل should be added to those given by Mr. Johnson. *Vide* Forbes' Hindūstānī dictionary.

‡ This couplet is thus paraphrased:—

در جایگه میزان عدل و دیوان داد است انبان باد چه وزن دارد

i. e. in a place where the scales of justice and book of equity are, devotion, with hypocrisy, which is equal to a leathern bag full of wind, will be of no weight.

§ Mr. Johnson does not give this meaning. See Dr. Forbes.

‖ کند would have been better than کنند, as the poet has used the singular word مرای in the couplet above.

¶ A periphrasis of five words to denote حلهکن. See Sharḥ.

** *Vide* note † on page 70.

33. Those men who are Sulṭāns and emperors, are entirely beggars at this shrine (of God).

34. The man of spiritualism has not fastened his avarice on a worldly man (*lit.* a beggar). It is not proper to seize the hand of the fallen (for help).*

35. Better if thou art pregnant with pearls;† so that like the mother-o'-pearl ‡ thou mayst carry thy head to thyself.

36. When the face of thy worshipping is in God, if Gabriel does not see thee, it is right.

37. The advice of Sa'dī is sufficient for thee, O son! if thou lendest thy ear,—it is like that of thy father.

38. If thou dost not hear my word to-day, God forbid! thou wilt repent of it to-morrow.

---

* *i. e.* it is not right to ask for the help of these worldly men, who, in the midst of their affluence, are poor in devotional duties, and are like fallen men.

† *i. e.* skilled in knowledge.

‡ Alluding to the idea that the mother-o'-pearl at the time of producing pearls, comes up and floats on the surface of the water with her mouth open. Drops of spring rain fall into it, till it becomes quite full. She then goes to the bottom of the sea with her mouth closed, where she remains till those rain-drops are turned into beautiful pearls.

CHAPTER VI.

ON THE EXCELLENCE OF CONTENTMENT.

1. He did not know God and performed not His devotion, who with his fate and daily food did not content himself.

2. Contentment makes a man rich: tell this to the avaricious world-traversing one.

3. O irresolute one! bring rest into your possession; for on revolving stones* vegetables do not grow.

4. Nourish not thy body if thou art a man of sense and understanding; for as thou rearest it, thou killest it.

5. Wise men apply themselves to handicrafts; for, those who nourish their body are deficient in them.

6. That person attended to the qualities of a man, who, in the first place, silenced the dog of his inordinate desire.

7. Eating and sleeping are solely the characteristic of rapacious animals: to act upon this is the principle of fools.

8. Happy is that fortunate man, who, in a corner, brings into his possession the viaticum from the knowledge of God.

9. Those men to whom the secret of God became known, have not preferred to it the vanities (of the world).

10. But when he† does not know the darkness from light, what matters it whether it be the sight of a demon or the face of a hourie?

11. Thou therefore hast thrown thyself into the well, since thou couldst not distinguish the well from the road again.

12. How to the height of the sky can the male falcon fly, when to the longest feather in its wing the stone of avarice is tied?

13. If thou let out its wing (*lit.* skirt) from thy hand of sensuality, (then know) that it went as far as the heavenly mansion of Gabriel.

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* In English we have a similar expression,—"A rolling stone gathers no moss."

† Here the poet uses the singular number in a collective sense.

14. To make thy food less than thy habit, can cause thee to become angel-like.

15. How can a wild animal reach to the angelic world, when it can not fly from the earth as far as the sky?

16. First deal with the qualities of a man, then at that time think of the character of an angel.

17. Thou art on the back (*lit.* loins) of a young unbroken horse:* see that it does not twist its head from thy order.

18. For, if the bridle be torn from thy hand, it will kill itself (from much running), and shed thy blood.

19. In proportion (to thy hunger) eat thy food if thou art a man: thou art so belly-full,—art thou a man or a jar?

20. Thy inside is the place for repeating the praises of God, and (eating) food, and† breathing: thou thinkest that it is for the sake of bread, and that's all.

21. How can the praises of God be contained in him, since on account of the excess‡ of his avarice, his breath stretches forth its leg with difficulty?

22. The nourishers of body are not aware of this, that he who has his stomach full is void of wisdom.

23. The two eyes and the stomach are never filled with any thing: better that these twisted intestines should be empty.

24. When they will fill up hell with fuel, it will again raise its cry, '*Whether there is more.*' §

25. Thy Jesus (*i. e.* soul) dies of weakness: thou art bound up (in this anxiety) that thou shouldst nourish thy ass (body). ||

26. For religion, do not, O base one! buy the world: with the Gospel of Jesus (*i. e.* religion) do not purchase the barley for thy ass (*i. e.* the world).

27. Perhaps thou dost not know that nothing has thrown the rapacious and non-rapacious animals into the snare except the avarice of eating.

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* The first بر is redundant.

† There should be an و between قوت and نفس or else the meaning would be purely nonsensical.

‡ انبار derived from انباریدن "to fill."

§ This is an extract from the following sentence in the Qorān:—

یَومَ یَقُولُ لِجَہَنَّمَ ہَلِ اِمتَلَاتِ وَ تَقُولُ ہَل مِن مَّزِیدٍ

"*In the Day (of Judgment) He will ask Hell, 'Whether art thou full?' It will say, 'Whether there is more?'*"

|| Alluding to the ass of Christ, on the back of which, it is said, he used to carry his Gospel in his wanderings through the desert.

28. A leopard, which stretches out its neck towards a wild beast, falls into the trap for the sake of eating like a mouse.

29. If, like the mouse, when thou eatest the bread and cheese of him (who has them), thou fallest into his snare and receivest his dart.

Story.

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1. A Ḥājī* gave me an ivory comb. May the mercy of God be on the good disposition of the pilgrims to Mecca!

2. I have heard that once he called me a dog; for, somehow or other, his mind was vexed† with me.

3. I threw away the comb, saying, "This is a bone: I do not want it,—call me not a dog again."

4. Do not think that since I eat my own vinegar, I can bear the oppression of the master of sweetmeats.

5. Be content, O my soul! with little, so that thou mayst see a Sulṭān and a beggar as one.

6. Why dost thou go before a king with thy want? When thou settest aside thy avarice, thou art a king.

7. If thou art the admirer of thy own self, make thy belly (as wide as) a tambourine: make the door of the house of this and that (man) thy place of worship.‡

Story.

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1. A certain covetous one, I have heard, went to the king of Khwārazm§ early in the morning.

2. When his (son) saw that in the service (of the king) he bent his body and erected it,—again rubbed his face on the ground and got up,

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* حاجي is a Musalmān who *has* made the pilgrimage to Mecca. حاج is one who *goes* to perform the pilgrimage to Mecca. حجاج is its plural.

† This meaning of مانده has not been given in the English dictionaries. *Vide* Sharḥ-i-Būstān.

‡ قبله is that part to which Musalmāns turn their face when at prayer. It is called Mecca, and, metaphorically, "a place of worship."

§ Khwārazm is situated to the east of the Caspian Sea, near the mouth of the Oxus. It derives its name from an expression of Cyrus the Great, who, it is reported, having vanquished a large army of the natives with little loss on his side, said خواه رزم میبود "It was a war as desired."

3. The son said to him, "O name-seeking father! I ask thee a difficult thing,—do tell me.

4. "Didst thou not say that the land of Ḥijāz (*i. e.* Mecca) is thy place of worship? Why didst thou repeat thy prayers to-day to this side (of the king)?"

5. Do not worship thy soul which is a slave to lust; for, every hour it has a different place of worship.

6. Do not carry, O brother! thy hands to its order; for, every individual who did not perform its order has escaped.

7. Contentment exalts the head, O man of sense! A head full of avarice does not come up higher than the shoulder.

8. Avarice has cast down the character of fame: for the sake of two grains of barley it poured out a skirt-full of pearls.*

9. When thou wishest to be refreshed with the water of a fountain, why for the sake of ice thou castest thy honor?†

10. Perhaps with thy happiness thou mayst be content: otherwise thou wilt necessarily go from door to door.

11. Go, Sir! make thy hand of avarice short: what dost thou want with a long sleeve?

12. That man, who has wrapped up the volume of his avarice, will not have to write to any body, 'I am thy slave and servant.'

13. Begging drives thee from every assembly: remove it from thy own self, so that no one may drive thee away.

Story.

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1. One of the holy men had fever: a person said to him, "Ask for some conserve of roses ‡ from such a one."

2. He said, "O son! for me to die of bitterness is better than (to endure) the unkindness of a sour face."

3. A wise man did not eat conserve of roses from the hand of that man, who, through pride, soured (*lit.* made vinegar) his face towards him.

4. Do not go after that which thy heart desires; for the pampering of thy body destroys the light of thy life.

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* *i. e.* for the sake of a trifle it has made thee lose thy honor.

† *i. e.* for the sake of great things thou disgracest thyself.

‡ By the word شکّر the poet here means گُلشکّر "conserve of roses," which is given to men labouring under fever.

5. The inordinate appetite of a man makes him contemptible: if thou art an intelligent man, do not be fond of it.

6. If thou follow (*lit.* eat) whatever may be its object, from the revolution of Time thou shalt endure much disappointment.

7. To heat the oven of the belly from moment to moment, proves a misfortune on the day in which nothing is got.*

8. In difficulty thy face casts away its colour, when at the time of abundance thou makest thy stomach stuffed.

9. The gluttonous man bears the weight of his belly: if he does not get (food), he endures the load of grief.

10. Thou seest one who is a slave to his belly greatly ashamed: in my opinion it is better that the belly should be empty† than the mind.

STORY.

---

1. Dost thou know what I brought of the wonderful things from Baṣra?‡—sayings sweeter than ripe dates.

2. Some of us§ among the religious mendicants proceeded in the direction of a date-garden.

3. One amongst us was a gormandizer: on account of his eating too much he was a glutton.

4. The miserable wretch girt up his loins, and went up the tree: from that place he fell headlong heavily.

5. Not that every time one can eat and collect dates: the greedy man of evil end ate and died.

6. The headman of the village came, saying, "Who killed this one?" I said, "Do not cry loudly and harshly to us.

7. "His belly dragged him down by the skirt from the branch. One with large intestines‖ is narrow-minded."

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* This verse occurs in the Gulistān. *Vide* Chapter III. Story 7th, Col. Lees' Edition.

† تنگ means "stuffed" as well as "empty." The poet has used this word in this story in both senses for the sake of elegance. *Vide Burhān-i Qāṭi'*.

‡ Baṣra, or more commonly Bassora or Balsora, is situated on the Persian Gulf. The ground of this city is composed of *whitish and soft stones*, hence the name Baṣra.

§ Literally, "some in the religious habit of true men."

‖ *i. e.* a glutton.

8. The belly is the chain of the hands and the fetter of the feet: one who is a slave to his belly rarely worships God.
9. From one end to the other the locust has its belly; consequently the ant with a small belly drags it with its feet.
10. Go, bring into thy possession a pure heart: the belly will not be filled but with dust.

Story.

1. A certain one had (bits of) sugar-cane on a small plate: he was wandering about right and left for customers.
2. He said to a pious man in the corner of a village, "Take (my sugar-cane), and when thou findest an opportunity, pay me."
3. That wise man of good nature gave an answer, which on the mind ought to be written.
4. "Perhaps thou mayst not have patience with me (for the price); but I may have it as regards thy sugar-cane."
5. Sugar has no sweetness in its reed, when there is bitter dunning after it.

Story.

1. The Amīr† of Tartary sent a robe of silk to an old man of enlightened mind.
2. He put it on, and kissed the hand (of the bringer) and the ground, saying, "Let thousands of praises be on the king of the world!
3. "How nice is the splendid robe‡ of the king of Tartary! and nicer than it is my own religious habit."
4. If thou art independent sleep on the ground and that's all: do not for the sake of a costly carpet kiss the ground before any body.

* The belly of the locust extends from its neck down to the navel. It is therefore always voracious. It is said that locusts, like leeches, have no entrails.

† The sovereigns of Kābul, Bukhāra and Tartary are called Amīrs.

‡ *Vide* note* on page 43.

Story.

1. A certain one for his meat eaten with bread had nothing but onions:* like other people he had no other eatables.†

2. A fool‡ said to him, "O poor man! Go, bring cooked food from the public feast.§

3. "Ask and do not, O Sir! be afraid of any man; for, a bashful one has his daily food stopped."‖

4. He put on his garment, and quickly twisted his sleeve (*lit.* hand): they tore off his dress, and broke his arm.

5. I have heard that he was saying and weeping abundantly, "O my inordinate desire! what help is there of one's own doings?

6. "One seized by avarice becomes the seeker of his own misfortunes: I, and the house, and afterwards the bread and onions (were sufficient for me)."

7. A loaf made of barley, which I may eat through the exertions of my arm, is better than one made of flour on the tray of the liberal.

8. How distressed slept that mean one last night, who, on the table-cloth of others, kept his eye (*lit.* ear)!

Story.

1. There was a certain cat in the house of an old woman, the days of which were changed and its circumstances were bad.

2. It went to the hospitable mansion of a nobleman: the slaves of that lord shot it with arrows.

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* نان خورش any kind of meat, fish, &c., eaten with bread.

† For برگ و سازي Mr. F. Johnson gives "means of subsistence," which meaning can never be applicable in this place. See *Burhān-i Qāṭi'*.

‡ پراگنده "foolish." This meaning should be added to those already given in Mr. F. Johnson's dictionary. The word پراگنده is equivalent to بيهوده in Persian.

§ *Lit.* "tray of booty."

‖ This line is borrowed from the Arabic proverb:—اَلحَيَاءُ يَمنعُ الرِّزق "*Modesty prevents one's daily bread.*"

3. Dropping blood was pouring forth from its bones: it was thus saying, and from the fear of its life running to and fro,—

4. "Had I run away from the hands of this archer, I and the rat of the deserted house of the old woman (would have been sufficient)."

5. Honey is of no worth, O my life! for the wound of a sting: to be content with thy own syrup of dates * is better.

6. God is not pleased with that slave, who is not satisfied with the share (allotted to him) by the Lord.

Story of a Short-sighted Man and his High-minded Wife.

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1. A certain child had cut his teeth: his father had hung down his head in anxiety.

2. He said, "Whence can I bring for him bread and provisions? It may not be manly that I shall leave him."

3. When the helpless man said this word to his partner, look! how like a man the wife said to him!

4. "Do not be afraid of Satan: until he (*i. e.* the child) gives up his life, that Being who bestoweth teeth, giveth bread.†

5. "The Lord of power, after all, is mighty; for, He conveyeth us our daily food. Do not be so much perplexed.

6. "He is the Painter of the baby in the womb: He is also the Writer of its age and daily food.

7. "A great man who bought a slave takes care of him, why then ‡ that One who created a slave (should not do so?)

8. "Thou hast not that reliance upon God the Omnipotent, which a purchased slave § has over his master."

---

* This is made of the juice of dates and sugar mixed together, and then seethed over fire.

† The sense of this verse has been borrowed from the following sentence in the Qorān:—ولا تَقتُلوا اولادَكُم خَشيةَ إملاقٍ نَحنُ نَرزُقكُم و ايا هُم

"*and do not kill thy children from the fear of want, we give thee daily food and them also.*"

‡ فكيف from ف *then* + كيف *how.*

§ مملوك from ملك "possessing," hence "that which is possessed." The word "mamaluke" must be a corruption of this.

9. Hast thou heard that in olden times, stones used to become silver in the hands of saints? *

10. Do not think that this saying is not reasonable, when thou hast become contented, silver and stone are to thee alike.

11. When the child has his inside free from avarice, what is a handful of gold or what a handful of dust to him?

12. Inform the king-worshipping devotee, that the Sulṭān is poorer than the Darwesh.

13. A small coin of silver makes a beggar contented: Farīdūn † with his kingdom of Persia is half satisfied.

14. The preservation of country and wealth is dangerous: a beggar is a king though he bears the name of a beggar.

15. A beggar, who has no anxiety in his mind, is better than a king who is not happy.

16. The villager and his wife sleep happily with such pleasure as the Sultan never did in his palace.

17. When the current of sleep came and carried away the man, what matters it if he be on the throne of the Sulṭān or on the plain of the Kurds? ‡

18. If there be a king and if there be a cotton-carder, when they sleep, the night of both becomes day.

19. When thou seest the head of a rich man intoxicated with pride, go, return thanks to God, O poor man!

20. Thou dost not, thank God! possess that power, so that from thy hand the oppression of any body may arise.

STORY.

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1. An usurer fell from a stair-case: I have heard that at that very moment he gave up his life.

2. His son commenced weeping for him some days: again he began to sit with his fellow-traders.

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* ابدال (plu. of بدل "a substitute,") a sect of religious men for whose sake God has preserved the world. They are seventy in number; forty of whom are in Syria, and the remaining thirty in other countries of the world. When any of them dies he is substituted by another inspired man. They are like the ancient Sibyls and prophets. It is said that stones were turned into silver in their hands.

† *Vide* note † on page 95.

‡ *Vide* note * on page 23.

8. If from his rank and fortune a mean one falls, he will seldom stand erect a second time.

9. If thou art a precious gem, do not be sorry; for time will not destroy thee.

10. If a clod of earth be lying on the way, I do not see that any body looks at it.

11. If bits of gold fall from the blades of scissors, they search for them over and over with a candle.

12. They produce glass from flints (*lit.* stones):* where does the looking-glass remain under rust?

13. One's character must be agreeable and excellent: for rank and wealth come at one time and go away at another.

---

* Glass is formed by the fusion of alkali and sand or flint. Pliny ascribes its origin to accident. Certain merchants were driven by stress of weather into the mouth of the Belus, a river in Syria. They were obliged to land there and dress their food. They used a sort of plant called *kali* for fuel, the ashes of which mixed with the sand or stones produced glass. Thus was furnished the first hint for the making of glass, which has since been carried to such great perfection. The first place where the manufacture was carried on was Sidon in Syria.

CHAPTER VII.

ON THE CULTIVATION OF THE MIND AND THE EDIFICATION OF GOOD MANNERS.

1. The words (in this Chapter) will be on rectitude, and counsel and manners,—not on horses, and battle-fields, and hockey-sticks and balls.

2. How with the enemy of thy passions thou art the fellow-lodger: how in the forced service of a stranger thou art bound up!

3. Those who have turned their reins of passions from unlawful things, have in bravery surpassed Rustam* and Sām.†

4. Nobody cares for an enemy like thee, who cannot overcome thy own self.

5. Thou thyself like a boy be respectful to the sick: with a heavy iron mace do not knock out the brains of men.

6. Thy Body is a city full of good and evil (desires): thou art the Sulṭān, and Reason thy wise minister;

7. (While) at the same time that the long-necked (*i. e.* proud) mean ones are carrying on their trade of avarice in this city (of body).

8. Resignation and Temperance are the free good people: Lust and Concupiscence the robbers and cut-purses.

9. When the Sulṭān shews favor to the wicked, where does the tranquillity of the wise remain?

10. Thou hast Lust and Avarice and Malice and Envy like the blood in thy veins, and the life in thy body.

11. If these enemies be brought up, they would turn‡ their heads from thy order and counsel.

12. Lust and Concupiscence will have no resistance, when they see the sharp expanded fingers of Reason.

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* *Vide* note† on page 94.

† Sām was the grandfather of Rustam. He was a celebrated hero in old Persian romance.

‡ Here the verbs يافتند and تافتند are put as aorists.

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‡ Here the verbs يافتند and تافتند are put as aorists.

13. Dost thou not see that at night thieves and vagabonds and bad men do not wander in a place where the patrols* are?

14. That chief, who punished not his enemy, could not govern on account of the power of him.

15. I do not wish to say much on this matter: a word is sufficient if any man puts it in practice.

Discourse on the excellence of taciturnity and the sweetness of self-control.

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1. If thou bringest thy feet into thy skirts (*i. e.* remainest firm) like a mountain, thy head will go beyond the sky in grandeur.

2. Hold thy tongue, O man, the knower of many things! for, to-morrow there will be no account (*lit.* writing) for the speechless.†

3. Like the mother-o'-pearls,‡ the knowers of the gems of divine mystery, have not opened their mouths but for good words (*lit.* pearls).

4. One of many words has his ears deaf (*lit.* stuffed): advice does not affect him but in silence.

5. When thou wishest to speak perpetually (*lit.* breath upon breath), thou dost not find any sweetness in the speech of anybody.

6. It is not proper to speak words unweighed: § it is not right to cut (a speech) unuttered.

7. Those who reflect on right and wrong, are better than triflers with ready answers.

8. Speech is a perfection in the person of man: do not make thyself imperfect by (foolish) talk.

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* عسس plu. of عاس "a nightly watch."

† This verse has got two meanings, *firstly*, on the Day of Resurrection all dumb animals, *i. e.*, irrational beings, will be exempt from trial: *secondly*, he that does not speak is free from the reproach of others, as is manifest from the following tradition:—

مَن سَكَتَ سَلِمَ و مَن سَلِمَ نَجَا

"*Whoever held silence, remained safe, and whoever remained safe, escaped.*" The last meaning is better applicable.

‡ *Vide* note ‡ on page 108.

§. نا ساخته "not made," "not balanced."

9. Thou never seest a little talker ashamed: a grain of musk is better than a heap of mud.

10. Beware of a fool who talks as much as ten men: like a wise man speak one (word), and say what is excellent (*lit.* well-bred).

11. Thou hast discharged a hundred arrows, and each hundred has missed: if thou art wise, shoot one and that rightly.

12. Why does man say such a thing in private?—for, if it becomes known his face turns pale.

13. Do not in front of a wall slander: it may often* happen that some one may keep his ears (open) behind it.

14. The inside of thy mind is a city-wall for thy secrets: look! so that none may see the door of thy city open.

15. For this reason a wise man has sewed up his mouth, since he sees that the candle has been burnt on account of its wick (*lit.* tongue.)†

Story on the preservation of secrets.

1. Takash‡ told a secret to his slaves, saying, "This ought not to be repeated to anybody."

2. For a whole year it did not come from the heart to their lips: in one day it became spread throughout the world.

3. Being remorseless he ordered the executioner, saying, "Take off the heads of these with the sword."

4. One amongst them asked for mercy and said, "Do not kill thy slaves,—the fault proceeded from thee.

5. "Thou didst not stop it when it was a fountain: when it became a flood, what was the use of stopping it afterwards?"

6. Do not make the secrets of thy mind manifest before anybody, so that he himself may not repeat them to every man.

7. Entrust jewels to treasurers, but on thy secrets keep thyself watch.

8. Until thou speakest a word, thou hast power over it: when it is spoken, it gains mastery over thee.

9. Speech is a demon imprisoned in the well of thy mind: on the top of thy palate and tongue leave it not.

10. It is possible to open the passage for an execrable de-

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* The word بسي in the first line should be read with بود.

† What a poor simile!

‡ Name of a king of Persia.

mon, but it is not possible to seize him again by means of stratagem.

11. Thou knowest that when a demon has gone out of his cage (*i. e.* his imprisonment), he does not come back again by the charm* of any body.

12. A child can undo the fastening of a horse of white and red colors,† but it does not come to the halter by (the strength of) a hundred Rustams.†

13. Do not say that, which, if it becomes public, a person on account of it should fall into danger.

14. How well spake the wife to a foolish rustic, 'Either speak with reason or utter not a word.'

STORY.

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1. A certain one had a good disposition, and was dressed in a thread-bare garment. In Egypt he was for a little time silent.

2. Wise men from far and near (assembled) round him like moths seeking for the light (of a candle).

3. One night he thought in his own mind, saying, "Man is hidden under his tongue.

4. "If I thus carry my head within myself, what would people know whether I am a wise man (or not)?"

5 He spoke words: and his enemies and friends knew that in Egypt he was the only one who was more ignorant than his own self.

6. Those, being present, dispersed, and his business failed: he made a journey, and wrote on the recess of the wall of a mosque:—

7. "In the mirror (of understanding) had I but seen myself, through indiscretion I should not have torn my screen.‡

8. "Though so deformed, I raised the screen for this reason that I had thought myself good-looking."

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* The full form of this is:— لاحَولَ وَلا قُوَّةَ اِلاّ بِاللّٰهِ "*There is no power nor strength but in God.*" This is repeated by Muḥammadans in cases of sudden surprise, fear or danger. It is read also with a view to drive away evil spirits. Here it means "a charm."

† Ra<u>kh</u>sh, name of Rustam's famous horse, but here it means horse in general. The word Rustam is likewise intended here for any brave man. The word Ra<u>kh</u>sh has been explained here with a periphrasis of *six* words.

‡ *i. e.* exposed my foolishness.

9. A little-talker has a high reputation: when thou hast spoken, and thy honor (*lit.* splendour) did not last, run away.
10. For thee, O possessor of sense! silence is dignity, and for the unworthy it is the concealer of his blemishes.
11. If thou art a learned man do not lose (*lit.* take away) thy own respect: if thou art a fool do not tear thy own veil.
12. The thoughts of thy own mind do not express hurriedly; for, whenever thou wishest thou canst reveal them.
13. But when the secrets of a man become known, by means of exertions it is not possible to keep them concealed again.
14. How well did the pen hide the secrets of the Sulṭān (*i. e.* the mind)! For, as long as the knife lay not on its head, it never wrote (*lit.* spoke).*
15. The beasts are silent, and men are endowed with speech: talkers of nonsense are worse than beasts.
16. Like men it is proper to speak words with reason: if not, it is necessary to become silent like beasts.
17. In speech and in understanding the son of a human being is known: like the parrot do not be talkative and foolish.

Story.

1. A certain one said impertinent (words) at the time of fight: they tore off his collar with their hands.
2. Being throttled, he sat down naked and weeping: a world-seeing man said to him, "O self-conceited one!
3. "If like the bud thy mouth had been closed, thou wouldst not have seen thy shirt torn like a flower."
4. The insane† utters words full of foolishness like a hollow (*lit.* brainless) drum with great noise (*lit.* boasting).
5. Dost thou not see that fire is nothing but‡ a flame, which with water can be quenched in a moment?
6. If a man is fortunate with respect to his merit, his merit speaks for himself,—not the owner of merit.
7. If thou hast not the best musk, do not say so: if it is so, it itself becomes known by its smell.

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* Every body writes the secrets of his mind on paper with a pen, which does not produce a letter as a quill. What a childish saying!

† سراسيمه from سر "head" and اسيمه "stupified."

‡ I have translated وبس in this place "nothing but," to suit the sense.

8. To say upon oath that gold is western * is of what use? The touchstone says itself what it is.

9. For this reason critics say a thousand things, that, Sa'di is neither worthy nor social.

10. It is right if they speak ill of me; † for, I have not the power (to talk nonsense),—hence they distract my brains.

Story.

1. The son of 'Aẓd ‡ was very ill: there was no patience in his father. §

2. A pious man said to him by way of advice, "Do thou let loose wild birds from imprisonment."

3. He broke the cages of birds which warble in the morning. Who would remain in confinement when the prison (door) is broken open?

4. He kept on the recess in the wall of his garden-house a famous sweet-voiced bulbul.

5. The son, at the time of morning, hastened towards the garden: except that bird, he saw none on the recess in the wall of the hall.

6. He laughed, saying, "O bulbul of agreeable voice! thou on account of thy notes hast remained in the cage."

7. No man will have to do anything with thee if thou dost not speak: but when thou hast spoken, bring its proof.

8. Just as Sa'dī, who, for some time, had shut up his mouth: from the accusation of back-biters he had freed himself.

9. That man has the ease of mind in his embrace, who from the society of men remains apart. ‖

10. Do not reveal the faults of people, O wise man attend to (*lit.* be occupied with) thy own failings (apart) from men.

11. When they say (*lit.* sing) foolish things (against thee), do not apply thy ear to them: when thou seest one naked (*lit.* without covering) shut thy eyes.

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* Pure gold comes from California in North America, which lies on the west of Asia. Mr. Johnson puts "purest gold" for زر مغربي

† *Lit.* "tear off my leathern garment."

‡ 'Aẓd, name of a king in Shīrāz. 'Aẓd means "the arm from the shoulder to the elbow."

§ *Lit.* "patience from the mind of the father was far away."

‖ Here is a play upon the word كنار meaning "embrace" as well as "apart."

Story.

1. I have heard that in the assembly of drunken slaves, a disciple broke the tambourine* and harp of a minstrel.

2. Like the harp the slaves instantly pulled him by the hair, and like the tambourine they hit him on his face.

3. At night from the pain of (the blows of) the crooked drumstick and the slap he did not sleep: the next day his spiritual guide said to him by way of admonition,—

4. "When thou dost not wish to have thy face struck like the tambourine, like the harp, O brother! keep thy head in front."

Apologue.

1. Two men saw dust, and confusion and fight,—shoes scattered about, and stones flying round.

2. One saw the fight,—he tore himself away from that side: the other went in, and broke his head.

3. No man is happier than he who has control over himself; for, he has no business with the good and evil of any body.

4. (The Fates) have placed thy eyes and ears in thy head:—thy mouth in the place of speech, and thy mind in the place of reason.

5. Perhaps thou knowest again the disadvantages from the advantages† (of things): do not say that this is short,—that long.

Story on the excellence of concealing faults.

1. A certain one sat before Dāūd Ṭāī ‡ saying, "I saw such a Ṣūfī § lying drunk.

2. "His turban and shirt are stained with vomit: a number of dogs are circling round him."

3. When that one of happy disposition had heard this relation, he knitted his eye-brows at the speaker.

* دف a drum with only one skin. It is of Arabian origin, and introduced by the Saracens into Spain.

† *Lit.* "downs from the ups."

‡ Dāūd Ṭāī, name of a celebrated saint, descended perhaps from the family of Ṭāī. He was the favorite pupil of Imām Abū Ḥanifa of Kūfa. He died in 165 A. H.

§ A Ṣūfī is a peculiar sect of Muhammadan devotees who are said to be free-thinkers on matters of religion.

4. For a time he was disturbed, and said, "O companion! an affectionate friend will be useful to-day.

5. "Go, bring him from that abominable place; for, there is prohibition in the law and disgrace to a pious man's dress (to find him in such a wretched condition).

6. "On thy back bring him like (good) men; for, a drunken man keeps not in his hand the reins of religion."

7. The listener, on account of these words, became afflicted at heart: in anxiety he was plunged like an ass in the mud.

8. Neither had he power not to attend to his order: neither had he the wish to bring the drunkard on his shoulders.

9. For a time he struggled within himself, and saw no remedy: he found no way of turning his head from the order.

10. He girt up his loins, and brought him without his self-possession on his shoulders. And in the city there was the cry of the mob against him.

11. One reviled, saying, "Look at the Darwesh! How excellent is his piety, and abstinence and faith!

12. "Look at one of the Ṣūfīs, who has drunk wine: he has pawned his patched robe for aromatic liquor!"*

13. They were pointing at this (drunkard) and at that (carrier) with their fingers (*lit.* hands), saying, "This one is intoxicated, and that one half-drunk."

14. On† the neck, on account of the oppression of the enemy, better that there should be a sharp sword than the evil-speaking of the city and the cry of the mob.

15. He suffered misfortunes, and passed a day in trouble: being discontented he carried him to the place he had.

16. At night through shame and anxiety he did not sleep, Dāūd Ṭāī laughed at him the next day, and said,—

17. "Do not take away the reputation of thy brother in the street; for, Time would take away thine in the city."

Story on back-biting and its defects.

1. Evil with respect to a good and bad man do not say, O young man possessed of intelligence!

2. For, thou makest a bad man thy own enemy; and if he be a good man, thou doest him wrong.

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* سیک or سه یک "the third part." It is an aromatic wine composed of new wine boiled to a *third part*, and then mixed with sweet herbs, &c. *Vide* مثلث *muṣallaṣ*, which is the Arabic word for it.

† The word بر is redundant here.

3. Whoever tells thee that such a man is bad, know thus that he himself is in detraction.

4. For, it becomes necessary (for him) to relate the deeds of that man, and by means of this evil act he becomes known (as a back-biter).

5. In speaking of the evils of men when thou utterest a word, if thou tellest even the word of truth, thou art a bad man.

6. Hear the words of good men from their manly acts: do not listen to Sa'dī or Saharwardī.*

STORY ON THE SAME SUBJECT.

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1. To me my wise chief and spiritual tutor Shahāb-ud-dīn gave two pieces of advice on the surface of the water.†

2. One, "Do not be proud of thyself." The other, "Do not become the evil-wisher ‡ of others."

STORY.

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1. A person in slandering loosened his tongue. An eminent (*lit.* exalted) wise man said to him,—

2. "In remembering people do not speak ill of them before me: do not make me suspicious in behalf of thy own self.

3. "I admit that his dignity was brought low, (but) there will not be any increase§ to thy honor."

---

* Shekh Shahāb-ud-dīn of Saharward was the religious and moral tutor of the poet. The general sense of this line is, "Look to that which one has said, but do not look to the speaker."

† It appears from this line that the poet must have been travelling by water with his tutor Shahāb-ud-dīn of Saharward mentioned in the above note.

‡ No English dictionary gives this very common word. [I have put "evil-wisher."

§ The nominative to نخواهد is فزود the contraction of افزود "increase."

The preposition اندر is redundant here.

STORY.

1. A man said, and I thought it good, "That thieving is better* than back-biting."

2. I said to him, "O friend of distracted sense! this speech sounded strange to my ear.

3. "In thieving† what good dost thou see, that to back-biting thou givest it preference?"

4. He said, "Ah! yes! the thieves shew rashness: by the force of their manliness they fill their belly.

5. "They are not (like) the worthless back-biting man, who has made his Book of Actions‡ black, and reaped (*lit.* ate) nothing."

STORY.

1. I had at the Niẓāmiah § a stipend: night and day I had instructions and repetition of them.

2. I said to my tutor,|| "O thou full of intelligence! such a class-friend bears me spite.

3. "When I give proper answer (*lit.* justice) to the Science of Law, the mind of the malignant becomes offended."

4. The Professor of polite learning heard this word: he was violently distracted, and said, "How wonderful!

5. "The envying of thy friend does not appear agreeable to thee, I do not know who told thee that back-biting is good.

6. "If he took the road to hell through his meanness, thou by this other way (of back-biting) joinest him."

STORY.

1. A man said, "Ḥajjāj¶ is blood-thirsty: his mind is like a piece of black marble.

* بسامان means "good."

† ناراستي means here "thieving." See Sharḥ-i Būstān.

‡ *Vide* note || on page 71.

§ Name of a College at Baghdād, where Sa'dī was brought up. It was founded by Niẓām-al-Mulk Ṭūsī, the vizier of Sulṭān Sanjār of Persia.

|| Shams-ud-dīn Abūl Faraḥ-bin Jauzī.

¶ *Vide* note * on page 17.

2. "He is not afraid of the sighs and complaints of the people. O God! take on him the vengeance for Thy creatures!"

3. A world-seeing old man of advanced age, gave to a young man advice becoming his hoary age.

4. "On him (the Fates) will ask for revenge for his poor oppressed ones, and on these others for their enmity towards him.

5. "Do thou take away thy hand from him and from his existence;* for, Time will make him powerless.

6. "Neither does his injustice appear to me to be of advantage, nor does even back-biting from thee seem agreeable to me."

7. Sin carries to hell that perverted one † who filled the cup (of his life), and made his Book of Actions ‡ black.

8. Another man in consequence of back-biting runs after him, lest he should go to hell alone.

STORY.

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1. I have heard that one of the pious men laughed good-humouredly § at a boy.

2. The other secluded pious men occupied themselves in his absence with his blemishes.

3. At last this circumstance did not remain concealed. They related it to that pious person, who said,—

4. "Do not tear the screen of a friend desperately in love: neither joking is unlawful nor back-biting lawful."

STORY.

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1. In my infancy the desire of fasting arose within me: I did not know which was left and which was right.

2. A certain devout man among the pious persons of my quarter, thus taught me how to wash my hands and face.||

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* This meaning of روزگار should be added to those given in the English dictionaries.

† *Mudbir* derived from *idbār* meaning "ruin."

‡ *Vide* note || on page 71.

§ Mr. F. Johnson does not give this meaning of "good humour" for طيبت.

|| *i. e.* the forms of ablution.

3. Firstly, repeat '*In the name of God*' according to the laws of the Prophet: secondly, make a vow: thirdly, wash the palm of the hand.

4. "Then after that wash thy mouth and nose three times: with thy little finger throw water into (*lit.* scratch) thy nostrils.

5. "With the fore-finger rub thy front teeth; for, a tooth-brush is forbidden after the decline of the sun.*

6. "After that throw three handfuls of water on thy face from the growing place of the hair of the head as far as the chin.

7. "Again wash thy hands as far as thy elbows: say what thou knowest of repeating thy prayers by the telling of beads, and by reciting the names, attributes and praises of God.†

8. "Again wipe thy head,—after that wash thy feet,—this is all and the end (of ablution) in the name of God.

9. "No one knows this form (of ablution) better than I: dost thou not see that the old man of the village has become decrepid?"

10. The old lord of the village heard this word: he was distracted, and said, "O impure execrable (devil)!

11. Didst thou not say that brushing the teeth in fasting is a sin?—to eat the dead children of Adam is lawful then!‡

12. "Wash thy mouth first of things not fit to be told,—then wash of unlawful eatables."

13. That man whose name came in (thy conversation), repeat his name and fame in the best way.

14. When thou sayest always that men are asses, do not suppose that they will mention thy name like a man.

15. Speak of my qualities in the quarter thus, that thou mayst say them before my face.

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* This form of ablution is generally adopted by the votaries of Imām Shāfi'ī, who was one of the chiefs of the four principal sects of our religion. The tooth-brush used by us is a little bit of a stick made from a certain kind of tree.

† I have been obliged to put *eight* English words respectively for تسبیح and ذکر to make my meaning clear.

‡ *i. e.* thou speakest ill of me just now. Is not that equal, in thy opinion, to one's eating the flesh of his brethren? God says in the Qorān:—

لا يُغيبُ بَعضُكُم بَعضاً اَيُحِبُّ اَحَدُكُم اَن ياكُلَ لَحمَ اَخيهِ مَيتاً

"*Some of thee do not back-bite others. Doth one of you like this that he should eat the flesh of his dead brother?*"

16. If thou art modest on account of the look of the beholder, is not, O visionless one! the Knower of secrets present (before thee)?

17. Art thou not ashamed of thyself, that thou art far from Him, and ashamed of me?

STORY.

1. Some steady knowers of the way to God (*i. e.* Ṣūfīs) had sat together in private.

2. One amongst them commenced back-biting: he opened the door of the mention of a poor fellow.

3. A man said to him, "O friend of distracted manners! didst thou ever make a crusade in Europe?"

4. He said, "Beyond the four walls of my own (house), I have not during my whole life placed my feet forward."

5. Thus said the Darwesh of true heart, "I saw not such an unfortunate man!

6. "For, an infidel from his war remained safe: a Musalmān did not escape the violence of his tongue."*

STORY.

1. How well a maniac of Marghaz† spake a word, (on hearing which) thou shouldest bite thy lip with thy teeth!

2. "If I mention the names of men with opprobrium, I do not say anything but the evil of my mother.

3. "For, the fostered men of wisdom know that that devotion is good (the reward of) which the mother attains.

4. "A friend who has been absent, O thou of good name! (from his companions), there are two things concerning him which are unlawful to them.

5. "Firstly, that they should squander (*lit.* eat) his wealth wrongfully; secondly, that they should mention his name with opprobrium.

* It is necessary for a Muḥammadan to fight with an infidel, and to shew kindness to his co-religionists. But what a wretch this fellow must be, that infidels should escape his hands, and Musalmāns should be slandered!!

† Name of an obscure village in Persia.

6. "Whoever mentions the names of men with scorn, do not entertain any hope of good words from him.

7. "For, behind thee he speaks the same thing, as he said in thy presence behind other men.

8. "That man in my opinion is wise in the world, who is occupied with himself, and indifferent to the world."

Story.

---

1. I have heard that it is lawful to censure three men: if thou exceed these, the fourth is wrong.

2. *Firstly*, a king who prefers reproach; for, on account of him thou seest anxiety (*lit.* misfortune) on the minds of the people.

3. It is lawful to make mention of the story (of his cruelties), perhaps people might be careful of him.

4. *Secondly*, do not weave a screen over a shameless one; for, he himself tears up his own screen.

5. In pondering over (his deeds), do not, O brother! consider it a sin; for, he falls headlong into the well.

6. *Thirdly*, he that has false (*lit.* crooked) scales, and is a speaker of untruth: speak what thou knowest of his evil acts.

Story.

---

1. I have heard that a thief came from the plain: by the gate of Sīstān* he passed.

2. When he bought something from the grocer of the quarter,† such as, victuals and food which he required,

3. The grocer robbed him of half a *dāng*:‡ the wicked thief raised a loud cry.

4. "O God! burn the night-prowling (thief) with fire: for, an inhabitant of Sīstān commits highway robbery during the day!"

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* Another name of Nīmrōz, comprising the eastern parts of Persia and Mekrān. Rustam used to live here.

† کو is contracted for کوے "quarter of a town."

‡ *Vide* notes in verse 5th on page 36.

Story.

1. A certain one said to a pure Ṣūfī, * "Dost thou not know what such a one spoke behind thee?

2. He said, "Silence, O brother! go to sleep: it is better not to know what the enemy said.

3. "Those men who carry the news of an enemy are assuredly worse enemies than (real) enemies.

4. "No one conveys the word of an enemy to a friend, except that man who in enmity is his friend.

5. "An enemy could not speak to my detriment, so much so that on hearing it my body may tremble (with rage).

6. "Thou art worse than an enemy; for, thou bringest on thy mouth that the enemy has said so in private."

7. A tale-bearer makes an old strife new: he provokes a mild good man.

8. Fly as far as thou art able from such a companion, who stirred up † a dormant quarrel.

9. Better that a man with his feet tied should be in a dark pit ‡ than carry quarrels from place to place.

10. A quarrel between two persons is like the fire: a wretched tale-bearer is a wood-cutter.§

Story.

1. Farīdūn|| had an agreeable vizier, who possessed an enlightened mind and penetrating sight.

2. Firstly, he had a regard for the pleasure of God; secondly, he had in view the royal command.

3. A mean financier inflicts misery on the people (thinking) that it is the regulation of the kingdom, and the increase of its treasures.

4. If thou dost not look towards God, He causes misfortune to fall upon thee even from the king.

5. A certain one went in the morning before the king, saying, "May peace and success attend thee every day!

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* *Vide* note § on page 127. † *Lit.* "said, 'get up.'"

‡ Mr. Johnson does not give this meaning of جال in his dictionary. Vide Sharḥ-i Būstān.

§ As by the attrition of wood fire comes out, so from constant back-bitings quarrels ensue. Hence a wood-cutter is compared to a tale-bearer.

|| *Vide* note † on page 95.

6. "Do not regard this as selfishness from me but accept my advice: this vizier is an enemy to thee in private.

7. "No man has remained of the high or low from the troops, who has not had silver and gold from him on loan,

8. Upon this condition that when the exalted (*i. e.* long-necked) king shall die, they would repay that gold and silver.

9. "That selfish one does not wish thee to live, lest money should not come into his hand!"

10. Once towards the vizier, who was the asylum of the kingdom, the king beheld with a look of threat.

11. He said, "Thou art before me in the appearance of friends, why at heart art thou my enemy?"

12. (The vizier) kissed the ground before the throne and said, "Since thou asked me, it is not proper to conceal it now.

13. "I wish this, O renowned king! that all the people should be thy well-wishers.

14. "When thy death becomes the promise of (repaying) my money, they will pray for thy existence from fear of me.

15. "Dost thou not want that men with sincerity and prayer would wish that thou shouldst be prosperous,* and that thy life may be long?

16. "Men consider prayer a happy thing; for, it is a cuirass against the arrow of misfortune."

17. The king approved of what he said: the rose of his face bloomed with freshness.

18. Whatever rank and place the vizier had, he augmented his dignity, and exalted his honor.

19. I never saw one more perplexed, ill-fated, and changed in his fortune than a tale-bearer.

20. On account of his stupidity and black-heartedness, which he has, he creates opposition between two friends.

21. (When) this one and that one (*i. e.* the two friends) become reconciled † a second time, he (the tale-bearer) remains between them wretched and ashamed.

22. To enkindle the fire (of strife) between two men, and to burn one's self in it, is not (consistent with) reason.

23. Like Sa'dī that man has tasted the flavour of retirement, who, from the (mention of) both worlds, has closed (*lit.* down in) his tongue.

24. Say what thou knowest of interesting words, though to anybody they may not be agreeable.

25. For, to-morrow being penitent, he would raise this cry, saying, "O why did I not lend my ear to truth!"

* *Lit.* "thy head green." † *Lit.* "make their minds happy."

Story.

1. A good,—obedient,—chaste wife makes a poor man a king.
2. Go, boast thyself * that there is an agreeable friend in thy embrace.
3. If thou sufferest grief the whole day do not be afflicted, when at night thou hast the dispeller of thy sorrows in thy embrace.
4. He whose house is happy, and his bed-fellow his friend, God hath His look of mercy towards him.
5. When a beautiful wife becomes a chaste woman †, by looking at her, her husband is (as if) in Paradise.
6. That man has attained in the world the object of his mind, whose sweetheart is of the same opinion with him.
7. If she be chaste and affable, do not look at her beauty and deformity.
8. A woman of good nature is more pleasant than a beautiful one; for, her sociableness conceals many flaws.
9. Like sweetmeats she drinks vinegar from the hand of her husband: ‡ she does not eat them with a face smeared with vinegar.
10. Cut off (all communication) with an ill-tempered fairy-faced one: seek for a good-natured giant-looking wife.
11. A well-wishing wife is the ease of mind; but, O God! grant protection from a bad woman.
12. As a parrot, when a raven becomes its intimate companion, considers escape from the cage a good fortune,
13. So place thy head in vagrancy in the world; if not, give in thy mind to helplessness.
14. It is better to be shut up in the prison of the Qāẓī § than to see wrinkles on the eye-brows in the house.
15. Travelling is a joy for that master of the house, who has a bad wife in the house.
16. Close the door of happiness on that house, from which the noise of the wife comes louder.
17. When thy wife takes the road to the bazar, beat her; if not, do thou sit in thy house like a woman.

* *Lit.* "go, beat five drums at thy door."
† Here مستور is put for مستورة "a chaste woman."
‡ *i. e.* she puts up with her husband's caprices.
§ A Qāẓī is a judge who performs civil, criminal and ecclesiastical functions.

18. If the wife does not lend her ear to her man, tell him to put on antimony-colored breeches.

19. A woman who has folly and insincerity, thou (callest) misfortune upon thy head, but dost not take her as thy wife.*

20. When in a grain (*lit.* measure) of barley one broke his trust, wash thy hands off the store of wheat.†

21. For that slave God hath wished good, with whom the mind and actions (*lit.* hand) of his wife are compatible.

22. When at the face of a stranger the wife smiled, tell her man not to boast again of manliness.

23. When an impudent wife put her hand in a purse,‡ go, tell her to slap the face of her man.

24. May the eyes of a woman be blind (from seeing) strangers! When she had gone out of her house, let her be in the grave!

25. When thou seest that the feet of a woman are not in their place (*i. e.* when she is insincere,) patience from wisdom and reason is of no (avail).

26. Fly from her hand; for, it is better to go into the mouth of a crocodile than (to lead) a life of disgrace.

27. Conceal her face from a strange man: if she does not hear, what then is a wife or her husband (with regard to themselves)?

28. A handsome good-natured wife is (though) a sort of anxiety and burden to thee, (yet) abandon an ugly disagreeable one.

29. How excellent this one saying proceeded from two persons, who were distressed by the hand of their wives!

30. One said, 'Let no man have a bad wife:' another said, 'Let there be no woman in the world!'

31. O friend! take a new wife in every spring-quarter (*i.e.* every year); for, an almanack of last year is of no use! §

32. To walk bare-footed is better than (to put on) tight

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* Here is a play upon the verb خواستي After خرد in the second line, the word خواستي is understood, meaning "thou wishest." After زن it denotes "thou espousest."

† *i. e.* when the wife becomes insincere, do not expect any chastity from her.

‡ قبلة a Turkish word meaning "a purse of gold." "To place the hand in a purse of gold" signifies in Persian "to become wanton." Mr. F. Johnson doos not give this word in his dictionary.

§ The poet is rather witty here. He tells us to marry every year a new wife, and change the old one like an almanack!!

shoes: the hardships of a journey are better than a quarrel in the house.

33. Wives who are impudent, and ruling and obstinate, are, however, I have heard, pleased in thy embrace (*lit.* bosom).

34. A man, whom thou seest a prisoner of his wife, go, O Sa'dī! do not revile him.

35. Thou, too, seest oppression and endurest troubles from her, if once thou drawest her to thy embrace.

Story.

1. A youth, on account of his discordance with his wife, wept in the presence of an old man, and said,—

2. "The heavy load (of violence) from the hand of this powerful enemy, I carry as the lower stone of a mill."

3. (The old man) said to him, "O Sir! put up* with her violence: no man becomes ashamed by being patient.

4. "When thou mayst have enjoyed pleasure from a rose-bush, it will be proper if thou were to bear with the prickings of its thorns.

5. "A tree, the fruit of which thou always eatest, be patient at that moment when thou eatest its thorns."

Discourse on the description of the training up of children.

1. When a boy's years have exceeded ten years, tell him to sit apart from those with whom marriage is not unlawful.†

2. It is not right to light a fire near cotton; for, before thou winkest thy house is burnt.

3. When thou wishest that thy name should remain lasting (*lit.* in place), teach thy son wisdom and reason.

4. For, if he has not much wisdom and sense, thou diest (obscure), and no one remains of thee (to commemorate thy name).

5. For a long time the father endures troubles,‡ when he brings up a spoilt child.

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* *Lit.* "put up thy mind."

† محرم is one with whom marriage is not lawful. *Vide Burhān-i Qāṭi.'* The English dictionaries do not give this meaning

‡ The ا in روزگارا is redundant.

6. Bring him up as one wise and abstinent: if thou lovest him, do not give him indulgence.

7. With prudence use threats and educate him: in his good and bad (conduct) shew him promise and fear.

8. For a new learner praise and commendation and applause* are better than the threats and menaces of a tutor.

9. Teach thy *protégé* handicraft, although thou mayst have command over riches like Korah.†

10. Do not place any hope on the power thou hast; for, it may happen that riches may not remain in thy hand.

11. A bag of silver and gold is emptied (*lit.* comes to an end): the purse of an artisan does not become empty.

12. What dost thou know that the revolution of Time may drive him round in wretchedness throughout the country?

13. When over any profession he has power, where does he carry his hand of need before any body?

14. Dost thou not know how Sa'dī got rank?—neither did he go far away‡ into the plains, nor cut (the waves of) the sea.§

15. During his minority he got throttled by the wise: God gave him purity (of mind) in his advanced age.

16. Every man who places his neck in obedience, it will not be long before he exercises command.

17. Every boy, who does not feel the violence of his teacher, experiences the unfavourableness of Time.

18. Make thy son good and give him ease, so that his hopes may not rest on the bounties (*lit.* hand) of men.

19. Whatever man for his son did not take any trouble, another person suffered grief for him,|| and made him a vagabond.

20. Protect him from his bad associate; for he makes him wretched and unprincipled like his own self.

21. Do not expect him to become more wicked than that hermaphrodite, whose face becomes blackened before (the growing of) the down upon his cheek.

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* زه means literally, "bravo!" "well done!"

† *Vide* note || on page 15.

‡ نوشتن means "to write" as well as "to go far away."

§ It is said that Sa'dī prosecuted his studies till 30 years, and did not take to travelling before that time.

|| *i. e.* when the son becomes dependent upon another, and gives him every reason to be offended with him owing to his stupidity, &c.

22. From such an immodest one it is necessary to fly, because his unmanliness cast away the honor of his men (*i.e.* forefathers).

23. A son who sat among wandering monks, tell his father that he should wash his hands of his good.

24. Do not pity him for his ruin and destruction; for, it is better that a vicious (son) should be dead before his father.

Story.

1. One night I had an invitation in my quarter: there were men of every kind in the assembly.

2. When the voice of the musician came out of the quarter, the noisy mirth (of the audience) reached the sky.

3. There was a fairy-formed beloved of mine: I said to her, "O my beautiful puppet!

4. "Why with the young men dost thou not come to the assembly, so that thou mayst make our society bright as the candle?"

5. I have heard that that silver-bodied straight-formed one was going, and saying thus within herself,—

6. "When I have not in my possession the beard and moustaches* like men, it will not be manly to sit before men."

Story.

1. A youth was learned (and) intelligent: in his sermons he was clever and manly.

2. He was of a good name, and a man of sanctity and a worshipper of God: the lineaments of his cheek were more agreeable than the letters of his hand.

3. He was forcible in eloquence, and ready in grammar, but the letters of the alphabet he could not repeat properly.

4. I said to one of the holy men, "Such an one has not got his front teeth."†

5. On account of his anger towards me his face became red, saying, "Do not after this fashion speak nonsense again.

---

* محاسن "the beard and moustaches."

† When a man's front teeth fall off, he can hardly pronounce his words. The youth had such a bad pronunciation that Sa'di jocosely compares him with one without his front teeth.

6. "Thou hast seen in him that fault which he has: from his many virtues thy eyes of discretion are closed.

7. "Hear this for certain from me that in the day of death* a good man will not experience evil.

8. "One who has learning, and judgment and wisdom, if the feet of his integrity slip from their place,

9. "For one slight fault do not choose to exercise cruelty towards him: how the wise have said, '*Take that which is clean.*'

10. "O intelligent one! thorns and the rose are (produced) together: why art thou in the fear of thorns? Do thou make a nosegay.

11. "He that has badness of temper in his nature, sees nothing of the peacock except its ugly feet."

12. O indiscreet one! gain the purity (of mind); for, a dirty looking-glass even does not reflect.

13. Seek that way by which thou mayst escape the punishment (of hell),—not the word (of men) upon which thou mayst lay thy finger (of criticism).

14. Do not expose the faults of men, O base one! For (this act of yours) sews up thy eyes from thy own failings.

15. Why upon one whose hem of garment is stained (with sins), do I inflict the religious punishment of whipping,† when I know within myself that my hem of garment is wet (too)?

16. It is not proper that thou shouldst act with harshness towards any man, when by means of (false) interpretation thou backest thyself.‡

17. When evil is not agreeable to thee, do not do it thyself: afterwards tell thy neighbour not to commit evil.

18. If§ I be truth-knowing and if self-displaying, my outside is with thee, and my inside with God.

19. When my outside with piety I have adorned, do not interfere‖ in my crookedness and straightness.

20. Do thou be silent whether I am good or bad¶; for, I am the bearer of my own profit and loss.

---

* Here روز يقين means "the day of death." This day is a day of *certainty*, and no man can deny the existence of it.

† حد a religious punishment by sentence of a judge. The condemned receives eighty lashes.

‡ *i. e.* when thou dost not like to confess thy own fault.

§ The word از in the first line must be a misprint for ار.

‖ This meaning of تصرف should be added to those given in the English dictionaries.

¶ بايدم must evidently be a misprint for يابدم "or I am bad."

21. If my character be good or bad, God is more acquainted with my secrets than thou art.
22. I do not expect from thee any reward on account of my virtues, so that I may experience in consequence of my sins so much trouble from thee.
23. (For) one good action by a man of good judgment God (in the place) of one* writes ten.
24. Oh! how wonderful! if thou seest also one virtue of any body, pass over his ten (*i. e.* many) faults.†
25. Do not count upon thy fingers ‡ one fault of his: bring into nothing his many § virtues.
26. When an enemy looks into the verses of Sa'dī with scorn ‖ and with a black heart,
27. He does not lend ear to hundreds of my excellent subtile qualities: when he sees a heaviness ¶ (in the verses) he raises a loud cry.
28. Except this (*i. e.* raising an outcry) he has no object, since envy has dug out the good-discerning eyes of that lover of evil.
29. Has not the creative power of God made His creatures? They came out black and white, and handsome and deformed.
30. Not every eye and eye-brow that thou seest are good: eat the kernel of the pistachio nut and throw away its husk.**

* The sense of this couplet has been borrowed from the following text in the Qorān:—

مَن جاء بِالحَسَنَة فَلَهُ عَشرةُ اَمثالِهَا

"*He who did a good act, for his sake ten such rewards (of good acts await).*"

† The word اندر in the 2nd line is redundant.

‡ *Lit.* "do not twist with thy finger." This word هيچ is a misprint for پيچ

§ جهان is put for جهان جهان signifying "many."

‖ This word is a misprint for نفرت "hatred." The Editor, I think, was under the influence of sleep when he examined the proof of this page.

¶ زحفي literally means "creeping forward as a child on the ground. Hence, "heaviness" in the metre.

** *i. e.* take what is best, and throw away the worst.

CHAPTER VIII.

IN THE DESCRIPTION OF THE EXCELLENCE OF GRATITUDE.

1. I cannot boast* of my gratitude to my Friend, for I do not know any thankfulness which is worthy of Him.
2. Each hair of my body is a gift from Him: how with each hair of mine can I express my gratitude?
3. Praise (is due) to that Bounteous Lord, who brought into existence His slave out of non-entity.
4. Who has power of praising His obligations; for His praises are embodied in His dignity?
5. He is a Creator who maketh the body from clay: He giveth it life and wisdom and sense and mind.
6. From the back of thy father† till the end of old age, look what honors He gave thee invisibly!
7. Since He hath created thee pure remain pure with caution; for, it is a shame to go into the grave (*lit.* earth) impure.
8. Step by step brush off the dust from the mirror; for, a polisher does not take (any effect) when rust eats into it.
9. Wast thou not in thy birth (born) of the seminal fluid? If thou art a man remove from thy head egotism.‡
10. When thou securest a livelihood by thy exertions to thy own self, do not rely upon the strength of thy own arms.
11. Why dost thou not look to God, O admirer of thy own self! Who can bring into motion thy hand (except He)?

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* نفس زدن is equivalent to our Urdu expression دم مارنا "to boast," "to speak." Mr. F. Johnson does not give this meaning. نيارم derived from يارستن "to be able."

† *i. e.* from thy birth. The seed is supposed to remain in the backbone according to our medical jurisprudence.

‡ Here is a play upon the word مني meaning "human seed," and "egotism."

12. When from thy exertions good proceeds, know it is from the grace of God,—not from thy own endeavours.

13. By the strength of his fist no man has carried the ball (of eminence) : return thanks to the favour of the Lord.

14. Thou thyself canst not stand a single step, (but) from the Invisible One assistance comes to thee every moment.

15. Wast thou not a baby whose tongue was closed from speech (*lit.* boasting), (and) the daily food came to its belly through the navel?

16. When they cut off its navel (string), and the daily food became stopped, * it suspended its hand by the breast of its mother.

17. When Time causes a stranger to fall sick, † for medicine they give him the water of his own city.

18. Hence (the baby) has received nourishment in the belly : from the tube of the stomach it got its food.

19. The two breasts (of its mother) which it longs for to-day, are also as two fountains from His place of bounties.

20. The lap and the bosom of an amiable mother are as Paradise, and its nipple a fountain of milk in it.

21. Her life-nourishing stature is a tree : the son an agreeable fruit on her breast.

22. Are not the veins of the breast (diffused) inside the heart? Hence if thou seest, the milk is the blood of the heart.

23. Into the blood (of its mother) it carried its teeth like the sting : (God) created in her the love for her own blood-drinker!

24. When (God) made its arms strong and teeth thick, the nurse besmears her breast with aloes.

25. The aloes make it so averse ‡ to milk, that it forgets the sweet breast.

26. Thou, also, O one! art a child of the way in penance : in consequence of thy fortitude § thy sins may be forgotten.

---

* From *gusistan* "to be broken." This verb is obsolete now. When the child is in the womb of its mother, it sucks her blood through the navel.

† *Lit.* "time brings before him sickness."
When any one falls sick, the climate of his native land proves a restorative to his health. In like manner, God, after having provided for the baby in the womb of its mother with the blood of her courses, turns the same food into a quite different nature in her breast when the baby comes into the world.

‡ خامش from خام کردن "to throw aside."

§ A play upon the word صبر meaning "aloes" and "patience."

Story.

1. A youth turned his head from the instructions of his mother, whose distressed heart burnt like fire.

2. When she was helpless she brought the cradle before him, saying, "O thou weak in love,—forgetful of thy time (of infancy)!

3. "Wast thou not a weeping, and helpless and a little (child), so that from thy hands I could not sleep for nights?

4. "Was it not that in the cradle thou hadst not the strength thou hast at present? Thou hadst no power thyself to drive away flies.

5. "Thou art he who became disturbed with one fly, but to-day thou art a powerful chieftain.

6. "In such a state thou wilt again be in the bottom of the grave, that thou shalt not be able thyself to drive away ants.

7. "Again how will the eyes light their lustre (*lit.* lamp), when the worms of the sepulchral niche eat the marrow of the brain?"

8. Dost thou not see when a blind man knows not his way from the well at the time of going? *

9. If thou shewest thy gratitude that thou art (blessed) with eyes, (so much the better,) otherwise thou art also blind.

10. Thy tutor has not taught thee understanding and wisdom: God hath created these virtues in thy person.

11. If He had withheld from thee the truth-listening mind, truth would have appeared as the essence of falsehood to thy ears.

Discourse on the works of God in the manner of the creating of mankind.

1. Look! how He hath joined together † one finger out of several joints with the geometrical art of Euclid!

---

* The word همي before وقت is redundant. The natural order of this couplet is :—

نمي بيني چون پوشيدہ چشمي كه راہ از چاہ بوقت رفتن نميداند

I had to translate this couplet according to this paraphrase.

† درهم فگند *lit.* "threw together."

2. Hence it may be madness and stupidity that thou shouldst lay thy fingers on the manner of His works.

3. Reflect on account of the gait of man that how many bones He hath joined and united together.

4. For, without the movement of the ankle, and knees and feet, it will not be possible to lift one's feet from the place.

5. Hence * it is not difficult for man to prostrate himself; for, in his loins there is not one single bone.

6. He hath put several (*lit.* 200) bones together, so that He hath formed an earthly body † like thee.

7. There are veins in thy body, O one of laudable qualities! (It is like) the earth on which are several (*lit.* 300) ‡ fountains (resembling the veins).

8. In the head there are sight and thinking and judgment and discrimination: the members of the body § on account of the mind, (and) the mind on account of wisdom are precious.

9. The beasts with their faces down appear contemptible: thou (straight) as the letter *alif* (ا) art erect on thy legs.

10. They have bent down their heads for the sake of eating: thou carriest with dignity thy head in front for food.

11. It behoves thee not with such a superiority that thou shouldst bring down thy head to anything but submission (to God).

12. But with this form which is agreeable to the mind be not infatuated. Be possessed of good qualities.

13. It is necessary to have the straight road,—not the straight form; for, the infidel, also, on account of the make of his figure is like us.

14. He that hath given thee eyes and mouth and ears, if thou art wise do not act in opposition to Him.

15. I admit that thou canst not hit the enemy with a stone, do not at last through ignorance quarrel with thy friend.

16. Those of wise minds and sensible of obligations stitch up the bounties (of God) with the peg of gratitude.

---

* Here ازان is put for ازان جهت "on that account."

† The word *gilī muhra* means literally an "earthy body." Mr. F. Johnson says "man." See مُهرهٔ گلین for which he says "human body."

‡ It will appear clear that the poet has put these numerals (200 and 300) simply to suit his metred lines.

§ جوارح (plu. of جارحه) "members of the body (by which a man earns his livelihood, particularly) the hands."

STORY.

1. A warrior * fell from a dark-colored horse: the bone of his neck was dislocated.

2. Like (that of) an elephant his neck hung over his body: his head never moved until his body turned.

3. The surgeons † were astonished at this: but a philosopher from the land of Greece,

4. Twisted (the king's) head, and his body became straight: had he not been there, he would have become afflicted with a chronic disease. ‡

5. He came on a second occasion to the king: that mean one did not look at him.

6. The head of the philosopher hung down through shame: I have heard that he was going, and speaking gently,—

7. "If I had not twisted his neck, he would not have turned to-day his face from me."

8. He sent a seed by the hand of a slave (to the king), saying, "It is necessary that thou shouldst put it on a censer."

9. The king sneezed on account of the smoke: his head and neck became the same as they were.

10. With apologies they ran after the man (*i.e.* philosopher): they searched for him much, and found him less.

11. Thou, too, do not turn away thy neck from thy thankfulness to the Bounteous One, so that on the last day thou shouldst bring thy head to nothing.

DISCOURSE ON SURVEYING THE WORKS OF GOD, THE MOST HIGH.

1. The night and day are for thy rest: the bright moon and the world-illuminating sun (for thy good).

2. The sky for thee like the chamberlain § spreads the carpet of beauty.

3. If there are the wind and lightning and rain and clouds, and if there is the thunder which roars, ‖ (and) the lightning (which glitters like) the sword,

* The word نبرد آزما is intended here for "a king," as is evident from the 5th line of this Story.

† From *pizishk*, "a physician," "a surgeon."

‡ *Zamin* a periphrasis of five words; خواست is meant for خواهد

§ The work of a *farrāsh* is to spread carpets, &c.

‖ چوگان literally means a stick with one end bent, used in a game at ball. Hence the phrase چوگان زدن means here "to roar."

4. All are thy order-bearing actors, who foster thy seed in the earth.
5. If thou art thirsty do not fret from its severity; for, the water-carrier Cloud brings thy water upon his shoulder.
6. From the dust He bringeth forth colour, and smell and food,—the receptacles (*lit.* places of amusement) of which are the eyes and brain and palate.
7. He hath given thee honey from the bee,* and the manna from the wind: He hath given thee ripe dates from the date-tree,* and the date-tree from the stones of fruit.
8. All the gardeners gnaw their fingers (*lit.* hands) with surprise, saying, 'Such a tree nobody has planted.'
9. The Sun and the Moon and the Pleiades are for thee,—they are candles for the roof of thy house.
10. He bringeth for thee roses from the thorns, and musk from the bladder; gold from the mine, and green leaves from the dry stick (*i.e.* the bough).
11. With His own hand He hath painted thy eyes and eyebrows; for, He can not leave His confidant† to strangers.
12. He is able; for, He cherishes the delicate (man) with various kinds of His bounties thus.
13. With all thy life it is necessary to utter (thanks) every moment; for to thank Him is not the business of the tongue, and enough!
14. O God! my heart bleeds, and my eyes become sore when I see Thy gifts more than my speech.
15. I do not say that beasts of prey, and quadrupeds, and ants, and fish (speak of Thy bounties only), but (also) the host of angels on the summit of the sky.
16. As yet they have spoken a few of Thy praises:—out of so many thousands they have said one.
17. Go, O Sa'dī! wash thy hands and book (of God's praises): on the road which has no limit do not wander about.

STORY.

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1. A certain one pulled hard the ear of a boy, saying, "O thou wretched talker of wonders!

* Mr. Johnson does not give any of these meanings of نَخل Vide *Burhān-i Qāṭi.*'
† Man is acquainted with the mysteries of God: he is superior to angels in many respects.

2. "I gave thee the hatchet that thou shouldst cut wood: I did not say that thou shouldst dig up the wall of the mosque."

3. The tongue has come for the sake of thanks and praises: the grateful one does not apply it to slandering.

4. The ear is the passage for the Qorān and instructions: do not try to listen to calumny and falsehood.

5. Thy two eyes are good for (seeing) the works of God: against the faults of thy brother and friend shut them.

Discourse on looking into the state of the weak, and (offering) thanks for the bounties of the Most High.

---

1. No man knows the value of the day of pleasure, but on the day he has to suffer hardships.

2. The winter (days) of a poor man in the year of famine, appear how easy to the master of riches!

3. A snake-bitten one, who for a short time slept weeping, offered thanks for his cure to God.

4. When thou goest like a man and art swift of foot, with gratitude stand up with the slow-goers.

5. The young favors the worn out old man: the strong sympathises with the weak.

6. What do the inhabitants on the shores of the Jihoon* know about the value of water? Ask those who are fatigued in the sun.

7. The Arab who sits near the Tigris, what does he care for the thirsty (travellers) in Zarūd?†

8. That man has appreciated the value of good health, who, for a short time, being helpless, burnt with fever.

9. How to thee does the dark night appear long, since thou rollest from one side of enjoyment to another?

10. Think of him who is restless (*lit.* falling and rising) from fever; for the sick knows the length of the night.

11. By the noise of the drum the great man became awake: what does he know how the night of his sentinel passed?

---

* A river situated between Khurāsān and Māwar-an-nahr near Balkh. It is one of the four fountains that descended from Paradise, the other three are the Sihoon, Nile and Euphrates.

† A wilderness full of burning sand in Arabia Deserta.

Story of Sulṭān Ṭughral and his slave-guard.

1. I have heard that Ṭughral * upon one night in autumn passed by a slave-guard.

2. On account of the falling of ice and rain and torrents, he (the slave-guard) had fallen into a trembling like the Canopus. †

3. His heart boiled with pity for him, saying, "Behold my fur garment! Put it on.

4. "Wait for a moment in the direction of the terrace; for I will send it out through the hands of a slave."

5. He was in this (conversation) when the spring gale blew: the king of kings walked slowly into the royal palace.

6. He had a fairy-faced female slave among his attendants, for whom his mind had some little attachment.

7. The sight of the beautiful girl ‡ appeared so agreeable to him, that the poor slave went out of his recollection.

8. The 'fur garment' had passed through his ears: through his ill-fortune it came not upon his shoulders.

9. Perhaps the troubles of the cold were not sufficient for him; nay, the inclemency of the sky had increased (his torments) of expecting (the fur garment.)

10. Look when the Sulṭān slept carelessly, what did the head watchman § say to him in the morning,—

11. "Perhaps thy 'lucky man'|| was forgotten by thee, when thy hand was upon the bosom of the slave! ¶

12. "Thy night passes away in pleasure and enjoyment: what dost thou know how the night goes with us?"

---

* Name of a king of the Seljūḳ dynasty.

† It is said that this star appears in dark nights, and is seen trembling constantly.

‡ ترک properly a Turk. As this nation has in general a fine countenance with large black eyes, the Persian poets frequently use this word to express beautiful youths of both sexes.

§ چوبک زن from چوبک "a little stick" and زن "striker." Hence "a drummer," whose business it is to do the sentry duty at night, and beat the drum at day-break.

|| Here the word نیک بخت is used ironically to denote the slave-guard, for he was promised a fur garment.

¶ Here is a play upon the word اغوش meaning, "bosom," as well as "a slave." The poet has used this word in the latter sense in his Gulistān. Vide Chap. VII. Story 16th.

13. The caravan who carried their heads down to the cauldron (of food), what (care have they for) those whose feet are sunk in the sand?

14. Stop, O master of the skiff! on the water; for, the water has passed over the heads of the poor. *

15. Wait, O active youths! for in the caravan there are weak old men.

16. Thou art asleep happy in the litter† of the caravan, (while) the halter of the camel (lies) in the hands of the driver.

17. What are deserts and mountains,—what are stones and sand to thee? Ask of those who have been left behind on the road the circumstances.

18. The mountain-formed camel of burden carries thee: what dost thou know of a footman who eats his own blood?‡

19. With the ease of mind those who sleep in their houses, do not know the state of the stomach of the hungry.

Story.

---

1. The night-watch § had bound the hand of one: the whole night he was disturbed and afflicted.

2. In the dark-colored night it came to his ears that a man was weeping from want. ||

3. The thief, who had his hands tied to the neck, ¶ heard of this affair (*lit.* word), and said, "After all how long wilt thou weep from grief? Sleep.

4. "Go, offer thanks to God, O poor man! for the night-watch have not bound thy hands tight.

5. "Do not weep much on account of thy indigence, when thou seest any body poorer than thyself."

---

* *i. e.* O master of the skiff! keep thy vessel on the water that thou mayst not drive it on the heads of those who are drowning, but render them timely aid.

† A litter carried by a camel in which the Arabian ladies travel. It is made of wood or cloth stretched upon a frame, and is either open or covered at the top.

‡ *i. e.* endures troubles.

§ عسس pl. of عاس "a night watch."

|| Here دست تنگ means تنگ دستي "poverty."

¶ مغلول "one whose hands are tied to the neck."

Story.

1. One with a naked body borrowed a piece of money:* for his own body he made a robe of untanned hide.

2. He wept, saying, "O unbridled† fate! I am being cooked in a hot bath under this undressed hide."

3. When the inexperienced one chafed under its severities, a certain one said to him from the well of a prison,‡ "Be silent."

4. "Offer, O inexperienced one! thanks to God, since like me thou hast not the untanned hide on thy hands and feet."

Story.

1. A certain one passed by a pious man, who in shape appeared to his sight a Jew.

2. He hit a blow § on his neck: (the pious man) bestowed on him his robe.

3. Being ashamed (the man) said, "What proceeded from me is wrong: thou forgavest me,—what a place is this for a gift?"

4. In gratitude (to God) he said, "For thy evil I have not stood up:‖ since I am¶ not he whom thou thoughtest (a Jew)."

5. A man of good quality, whose inside is without ceremony, is better than one of good name with a bad heart.

6. In my opinion a night-prowling robber is better than a sinner with a pious man's robe.

---

* درم a silver coin worth about two pence.

† The English dictionaries give "hard-mouthed" for بدلگام which meaning will not be applicable here.

‡ It was the custom among ancient kings that when a person was guilty of any crime, his hands and feet were tied with untanned hide, and then chained and manacled. He was then thrown into the well of a prison.

§ The dictionaries do not give this meaning of قفا *Vide Burhān-i Qāṭi'*.

‖ نایستم is put for نه استاده ام.

¶ In آنم نیستم the first م is redundant.

Story.

1. One left behind on the road was weeping. He said, "Who is more miserable than I in this plain?"

2. A burden-bearing donkey said to him, "O indiscreet one! on account of the inclemency of the sky how long wilt thou also complain?

3. "Go, return thanks, since thou art not upon an ass; for, after all thou art not a donkey under men."

Story.

1. A theologian passed by a drunkard who was lying (on the ground): on account of his piety * he became vain.

2. Owing to his conceit, he did not pay him any attention: (the drunken) youth raised his head, saying, "O old man!

3. "Go, return thanks, since thou art in the favor (of God); for, disappointment proceeds from pride.

4. "When thou seest one in bonds do not laugh, lest thou suddenly fall into confinement.

5. "Does it not after all lie in the possibility of the divine will, that to-morrow like me thou mayst lie down drunk?"

6. Heaven hath written for thee the letter *mosque*,† do not revile those who are in the temple of fire-worshippers.

7. Bind, O Musalmān! thy hands in thanksgiving; for, He hath not fastened the thread of a fire-worshipper to thy loins.

8. He does not go to Him himself who is His seeker: the favor of the Friend carries him pulling by force.

9. Look how far Fate has made its progress; for, it is blindness to place reliance upon another (God).

---

* Mr. F. Johnson gives "modesty" as the only meaning of this word. *Vide Burhān-i Qāṭi'*.

† *i.e.* God has intended thee for the mosque.

Discourse how the pious look into the effect (*lit.* truth) and not into the causes.

---

1. The Creator hath created recovery in herbs, if the life of a person may have remained.

2. Honey makes the constitution of the living healthy; but the pangs of dying have no remedy.

3. One whose last breath has been left, so that his life came out of his body, of what use is honey to his mouth?

4. A certain one received (the blow of) a steel mace on his brain (*i.e.* head); a man said to him, 'Rub sandal on the pain.'

5. From the presence of danger fly whilst thou art able; but do not make against Fate * thy fist sharp.

6. As long as the inside becomes fit for drinking and eating, know that the face is blooming and the form handsome.

7. At that moment this house (*i.e.* the body) becomes altogether spoiled, when the constitution and food do not agree together.

8. Thy nature is humid and dry and hot and cold: the nature of man is compounded of these four. †

9. When one out of these has attained power over the others, (the equilibrium of) the scales of the temperate nature ‡ of one's health became destroyed.

10. If the fresh (*lit.* cold) wind does not pass through the breath, the heat of the breast throws the life into uneasiness.

11. If the cauldron of the belly does not boil food, the business of the delicate body becomes spoiled. §

12. To these (four elements) the minds of the men of discrimination are not attached, because they (*i.e.* the elements) will not always agree together.

13. Do not suppose that the strength of thy body lies in eating, but the mercy of God gives thee nourishment.

14. I swear by His divinity that if thou put thy eyes on the sword and knife,|| thou shalt not perform thy duty of gratitude to Him.

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* *i.e.* do not fight against Fate.

† Man is made of four elements:—*Viz.*, *air*, *fire*, *earth* and *water*. Here تر denotes water, خشك earth, گرم fire, and سرد air. The Hindūs say five, and add *ether* to these four.

‡ Here عدل is put for إعتدال meaning "temperance."

§ *i.e.* if thou dost not eat any thing, thy elegant form becomes pale and emaciated.

|| *i.e.* if thou sufferest many troubles.

15. When thou placest thy face in (token of) service on the ground, return thanks to God, and do not look into thyself.

16. Mendicity consists in repeating beads, and in praising God, and in being present (in His service): it is not proper for a beggar that there should be pride (in him).

17. I admit that thou thyself hast performed His service: hast thou not continually eaten His allotted portion? *

Discourse on the former orders of God and the means of His doing good.

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1. He first formed the intention in His mind, then this slave (*i.e.* man) put his head on His threshold.

2. If from God the means of good do not proceed, when from man can good come to another?

3. What dost thou see of the tongue which acknowledged (the unity of God)? Look! who gave speech to it?

4. The eyes of man, which are open to the sky and the earth, are the doors of the knowledge of God.

5. How couldst thou have the knowledge of lowness and height, if this door (of your eyes) He had not opened on thy face?

6. From non-entity He hath brought into existence the head and hands,—in these He put liberality, and in that the act of prostration.

7. If not, when from the hand could charity have come? It is impossible that prostration should have come from the head.

8. With wisdom He gave the tongue and created the ears, so that they might be the keys of the chest of the mind.

9. If not, had the tongue withheld itself from speech, what man would have been informed of the secrets of the mind?

10. If there had been no exertion (on the part) of the Scout the Ear, when could news have reached the Sulṭān of Sense (*i.e.* the mind)?

11. He gave me (the tongue) the pronouncer of sweet words: He bestowed on thee the knowing penetrating ears.

12. Always these two are like the door-keepers at the door: from one Sulṭān (*i.e.* mind) to another they carry news.

13. What dost thou think within thyself, saying, 'My

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* اقطاع means literally, "lands assigned on feudal tenure." This meaning is not applicable here. I have put "allotted portions," as the nearest approach to sense.

actions are good:' look from that side (*i.e.* from God),—it is His inevitable decree.

14. The keeper of the garden carries to the palace of the king by way of a present fruits from the garden of his Majesty.

Story on (Sa'di's) travelling to Hindūstān, and the superstition of the idolators.

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1. I saw an idol made of ivory at Somnāt*: it was set with jewels like the Manāt† in (the days of) heathen darkness.

2. Such an image had the statuary formed of it, that a more beautiful form than that could not be made.

3. From every country caravans were running for the sight of that lifeless‡ form.

4. The monarchs of China and Chigil§ longed for (fidelity from it), as Sa'dī (expected) fidelity from that stony-hearted idol (*i.e.* his mistress).||

5. The eloquent used to go from every place making supplication before that dumb (idol).

6. I was helpless in the solution of that affair, saying, "Why does a living body worship an inanimate object?"

7. A fire-worshipper, who had business with me,—who was my well-wisher, and fellow-lodger and friend,

8. I asked him with gentleness, "O Brahmin! I am surprised at the proceedings of this place.

9. "They are infatuated with this feeble form: they are confined into the well of superstition.

10. "Neither has it power in its hand nor motion in its feet: if thou throwest it down, it does not rise from its place.

11. "Dost thou not see that its eyes are made of amber? —to seek for fidelity from the stony-eyed (*i.e.* shameless)¶ is a mistake."

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* A celebrated temple in Guzerat demolished by Sultān Maḥmūd of Ghaznī in A. D. 1024. The form of the idol was like the *moon*, hence its name Somnāth, "Lord of the moon."

† One of the three chief idols of the pagan citizens of Mecca. The other two were called لات and عزه

‡ A play upon the word روان meaning, "running" as well as "life."

§ Chigil, a country in Turkistan, famous for handsome men and good archers.

|| The poet perhaps refers to his quarrelsome mistress at Aleppo. *Vide* Gulistān, Story 31st, Chapter II.

¶ The English dictionaries do not give this meaning of "shameless." Vide *Burhān-i Qāṭi'*.

12. At this saying of mine that friend (*i.e.* the Brahmin) became my enemy: through anger he waxed like fire, and laid hold of me.

13. He informed the fire-worshippers and the old men of the temple: I did not see in that company the appearance of good.

14. Since that crooked road was straight before them, the right one in their eyes appeared crooked.

15. For, though a man be wise and intelligent,* he is a fool in the opinion of the ignorant.

16. I was destitute of help like a drowning man: without politeness I saw no way (to escape).

17. When thou seest that the fool bears malice against thee,† safety lies in resignation and gentleness.

18. I praised aloud the chief of the Brahmins, saying, "O old man, the expounder of the Astā and Zind! ‡

19. "I, also, am pleased with the picture of this idol; for, its shape is agreeable, and its form heart-attracting.

20. "Its form appeared to my sight as rare, but with its reality I have no acquaintance.

21. "I have been shortly a traveller § to this place: a stranger can seldom distinguish the evil from the good.

22. "Thou knowest this, since thou art the queen (*i.e.* chief) of this chess-board (*i.e.* temple), (and) the adviser of the king of this house.||

23. "Devotion by imitation is superstition: happy is that follower who has knowledge of it!

24. "What reality is there in the form of this idol?—for, I am the first among the worshippers."

25. The face of the Brahmin glowed with joy: he approved (of my words), and said, "O thou! who talkest agreeably.

26. "Thy question is reasonable and thy actions good: whoever seeks for proofs arrives at his destination.

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* *Vide* Dr. Forbes for this meaning, which, I think, is quite appropriate here.

† *Lit.* "the fool is in malice."

‡ *Astā*, a commentary on two books, which contain the principles of the religion of the fire-worshippers. The first called *Zind* (the book of life), the other *Pazind* (the principles of the book of life), and written in the Pahlavi language by Ibrāhīm Zardusht, commonly known as Zoroaster.

§ Mr. Johnson gives "highway robber" as the meaning of this word. He says صعلوک or سالک for "a traveller."

|| *i. e.* the idol of this temple.

27. "Except this idol, who, every morning from the place where it is, can raise up its hand to God, the Distributor of Justice?

28. "If thou wishest, stay here to-night, so that to-morrow the mystery of this may be known to thee."

29. At night I remained there by the order of the old man, like Bīzan * who was a prisoner in the well of misfortune.

30. It was a night as long as the Day of Judgment: the fire-worshippers were around me in prayers without ablution.

31. The priests had never disturbed water, (*i. e.* had not bathed): their arm-pits (emitted stink) like dead bodies in the sun.

32. Perhaps I had committed a great sin, so that (on account of it) I endured such excruciating torments.

33. The whole night I was entangled in that bond of affliction: one of my hands was upon my breast, the other in prayer.†

34. When suddenly the drummer sounded his (morning) drum: the cock crowed the fate of the Brahmin. ‡

35. The preacher Night, dressed in black, drew forth, without any opposition, the sword of day from the sheath. §

36. The morning fire‖ fell on this tinder (*i. e.* night): in a moment the world became illuminated.

37. Thou wouldst say that in the country of Zanguebar, (the people) of Tartary¶ from one corner of it came out suddenly.

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* Bīzan was the grandson of Rustam. Manīza, the daughter of Afrāsiāb, one of the kings of Persia, fell in love with him, and, having made him senseless by administering to him some intoxicating potion, took him to her house, where her father, seeing him, confined him in a well. He was afterwards released by Rustam.

† *i. e.* with one hand upon thy breast I was consoling my mind on account of the uneasiness I felt in the society of these pagans, and with the other hand I was praying to God to extricate me from that danger.

‡ *i. e.* when the morning dawned the cock crowed, and thus informed me that the Brahmin would die.

§ Whenever the Musalmān kings took any kingdom by force or by fighting, the preacher was known to be dressed in black, and stand on the pulpit with a naked sword. The poet here indulges in metaphor. He compares the night to a preacher dressed in black, and though there was no war, yet it drew forth the sword of day to announce to the people that night had passed and daylight had appeared.

‖ *i.e.* the sun.

¶ The people of Zanguebar in Africa are black and deformed, and the Tartars white and good-looking.

38. The fire-worshippers of depraved minds, (and) unwashed faces, came into the temple from (their own) doors and plains and streets.

39. Not a man remained in the city and in the street: in that idol-house there existed no place for a needle.

40. I was sick with anger, and intoxicated with sleep, when suddenly the image* raised its hand.

41. All at once a noise came forth from them, thou wouldst say that the sea was in ebullition.

42. When the idol-house was empty of its crowd, the Brahmin looked smiling at me.

43. He said, "I know that thou hast no difficulties hereafter: truth became manifest, and falsehood did not remain."

44. When I saw that ignorance is strengthened in him, (and) absurd fancies inherent in him,

45. I could not say anything else but truth; for, it is proper to conceal truth from a lying man.

46. When thou findest thyself subject to the strong, it will not be manliness to break thy own fingers.

47. For some time out of hypocrisy I wept, saying, "I am sorry for what I spoke."

48. On account of my weeping, the heart of the infidels had an inclination (for me): it is not strange, if a stone turns round by the current.

49. They ran towards me doing me service: with honor they took hold of my arm.

50. Asking pardon, I went into the presence of the person made of ivory (seated) upon a gold-wrought chair on a teak-tree throne.

51. I gave a kiss on the hand of the little idol.† May curses be upon it and upon the idolators!

52. By imitating (their views) I became an infidel for a few days: I turned Brahmin in discussing about the Zind.‡

53. When I saw that I had become a trustee in the temple, through joy I could not contain myself on the ground.

54. The door of the temple I shut fast one night: I ran right and left like a scorpion.

55. I looked, and saw from the top to the bottom of the throne a screen ornamented with jewels and gold.

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* In other editions the singular form *timṣāl* has been used, which I think, is correct.

† The letter ک in بتک is meant for contempt.

‡ *Vide* note ‡ on page 158.

56. Behind the screen the fire-worshipping archbishop was devoutly occupied with the end of a rope in his hand.

57. Immediately at that very moment it became known to me like David, before whom iron became wax,*

58. That when he pulls the rope, the idol, forced by necessity, draws out its hand complaining (to God).

59. The Brahmin, from the sight of me, became ashamed; for, it is a horrid crime to divulge a secret.†

60. He ran, and I hastened after him: I threw him headlong into a well.

61. For, I knew that if the Brahmin should remain alive, he would attempt (to shed) my blood.

62. He would like that ruin (*i. e.* death) should come upon me, lest I unfold his secret.

63. When thou gettest information of the object of a bad man, pull him up by the root when thou findest it out.

64. For, if thou leavest him alive, that worthless one will not wish thee to live again.

65. Though he places his head in service at thy door, if he gets the power, he will cut off thy head.

66. Do not follow‡ a deceiver: when thou wentest and sawest him, do not grant him mercy.

67. I killed outright with stones that impure one, so that from his dead (body) no other word might come forth.

68. When I saw that I raised an alarm, I left that land and fled.

69. When to a cane-forest thou settest fire, be careful of the tigers if thou art wise.

70. Do not kill the young of a man-biting serpent: when thou hast killed it, do not stay in that house again.

71. When thou disturbest the bee-hive, fly from its quarter; for, thou shalt soon fall (into danger).

72. At one who is more clever than thee do not let thy arrow fly: when it fell (from thy hand), seize the skirt of thy garment with thy teeth.§

73. In the pages of Sa'dī except this there is no other moral that, when thou diggest the foundation of a wall, do not stand there.

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* One of the miracles of David was, that iron became as soft as wax in his hand.

† بخیه "sewing with long stitches." بخیه برروے کارشد means, "the cloth has fallen from the face," *i. e.* the secret is divulged.

‡ *Lit.* "do not place the feet in his feet."

§ *i. e.* run away from the place.

74. I came to India * after that eventful day, † and from that place by way of Yaman as far as Ḥijāz. ‡

75. From that excess of bitter troubles which passed over me, my mouth except to-day has not become sweet. §

76. By the aid of the good fortune of Bū-bikr Sa'd, (the like of whom a mother has not produced before or since),

77. From the tyranny of the sky I came as a petitioner for justice: under the protection of this shadow-diffuser I arrived.

78. I, as a slave, am a well-wisher of this empire. O God! make this shadow lasting!

79. He did not apply ointment suitable to my wounds; but becoming his own (liberality) he (bestowed on me) rewards and honors.

80. How can I perform this gratitude for his bounties?—although my head in his service runs like (*lit.* becomes) the feet.

81. I received pleasure after those bonds (of trouble): still (something) out of those instructions is in my ear.

82. One is, that when I draw forth my hand of supplication to the shrine of the Knower of secrets,

83. That Chinese puppet ‖ comes into my recollection: it throws dust on my eyes of pride.

84. I know that the hand I raise, I do not lift it by my own strength.

85. Men of sanctity do not stretch forth their hands, but (the Fates) draw the string invisibly.

86. The door of good actions and devotion is open, but no man is able (to do any) good deed (unless it be the will of God).

87. This (inability) is an obstacle; for, it is not proper to go to the court without the order of the king.

88. The key of destiny is not in the hands of any body: absolute power belongs to God alone.

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* By the word هند the poet here means, I think, Delhi and Lahore. After leaving Guzerat, he must have taken the route to Delhi and afterwards to Lahore to go to Ḥijāz.

† *Lit.* "Day of Resurrection," alluding to the day on which the Brahmin was put to death.

‡ Ḥijāz is Mecca, or the adjacent country Arabia Petræa. In حجيز the letter ا is changed into ي for the sake of metre.

§ *i. e.* I derive much pleasure now in singing the praises of my king. Sa'dī lived in the time of Abū-bikr Sa'd, king of Persia.

‖ Alluding to the idol of Somnāth, which is compared to a Chinese doll, as it is said to be very handsome.

89. Hence, O man! who is the walker on the right road, thou hast no favor (to shew) to God,—God hath (for thee).

90. Since from non-entity He hath created thy disposition good, from thy nature evil acts (therefore) should not proceed.

91. From the bee that Being who produced this sweetness, hath created poison in the snake.

92. When He wisheth that He should lay waste thy country, He at first alienateth the people from thee.

93. If His bounties be upon thee, He causeth happiness to reach the people through thee.

94. Do not boast that thou art on the right road: when (the Fates) have seized thy hand, (know) that thou must get up.

95. These words are interesting, if thou listen to them: thou wilt come to the men (of God), if thou goest in the road to God.

96. Thou shalt attain a place if (the Fates) guide thee,—moreover they will put on the tray of honor a table-cloth covered with victuals * for thee.

97. But it is not proper that thou shouldst eat alone: thou shouldst remember the destitute Darwesh (Sa'dī).

98. Perhaps thou wouldst pray for (*lit.* send) a gift of the divine mercy † after me (*i. e.* my death), since I am not confident of my own doings.

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* سماط a periphrasis of five words.

† رحمتي a periphrasis of six words.

CHAPTER IX.

ON PENANCE.

1. Come, O thou! whose age of seventy (*i. e.* many years) have passed: perhaps thou wast asleep,—hence they have been thrown to the wind.

2. All the provisions for staying (in this world) thou hast prepared: in the arrangement for going (to the other world) thou didst not engage thyself.

3. In the Day of Judgment, when (the Fates) will set the bazar of Paradise in order, * they will give mansions according to the good actions (of men).

4. As much stock (in trade) as thou bringest, (so much profit) thou carriest: if thou art poor, thou carriest shame.

5. The better the bazar is well-supplied, the more is the mind of the empty-handed distressed.

6. If out of fifty pieces of money † five grow less, thy mind becomes wounded by the claws of sorrow.

7. When fifty years of thine have passed away from thy hand, count as a good fortune the five ‡ days (of thy life).

8. If the poor dead had a tongue, with cries and lamentations he would have exclaimed,—

9. 'O living man! as long as thou hast the power of speech, (having shut) close thy lips from the praise of God like the dead, do not sleep.

10. 'Since our time passed away in negligence, dost thou at last count these few moments a (good) opportunity.'

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* In order to make my meaning clear I had to translate نهند as "will set in order" instead of "will keep."

† *Vide* note ‡ on page 43.

‡ *Vide* note * on page 12.

Story of an old man and his regretting his life of youth.

1. One night in our youth and in the delights of the bounties of (Nature), some of us young men were sitting together.

2. Like the *bulbul* we were singing,—like the rose our face was fresh: through mirth we had raised a tumult in the street.

3. A world-seeing old man (was sitting) apart from us: from the vicissitudes of the sky his night-like hair had become day-like.

4. Like the filbert-nut his tongue was shut from speech, and not like our (open) lips which from laughter resembled pistachio-nuts.*

5. A youth went up to him, saying, "O old man! why in the corner of grief art thou sitting with affliction?

6. "Once raise thy head from the collar of grief: with the ease of mind walk proudly with young men."

7. The aged man brought forth his head from retirement: look at his reply!—how like an old man he spake!

8. "When the morning breeze blows over the flower-garden, it behoves young trees to move gracefully.

9. "As long as the green corn-field is fresh and verdant, it moves gracefully: it becomes withered, when yellowness comes to it.

10. "At the time of spring, when the wind produces (the fragrance) of the musk-willow, the young tree lets fall its dry leaves, (and new ones appear in their place).

11. "It does not become me to walk proudly with young men; for, on my cheek the dawn of old age has appeared.

12. "The male falcon (*i. e.* life), which was in my power, will now and then cut off its thread.

13. "It is your turn to sit at this table (of youth); for, we have washed our hands of enjoyments.

14. "When on thy head from senility greyness (*lit.* dust) has taken its seat, do not again entertain any hope of youthful enjoyments.

15. "(Time) has rained down snow on my crow-like feathers: it is not proper (for me) to sport in the garden like the *bulbul*.

16. "The graceful peacock shews affectation: what dost thou want of a plucked-winged hawk?

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* To compare "smiling lips" with "pistachio-nuts" is a very poor simile indeed.

17. "My corn has come very near* to being reaped: for thee at present new verdure has been sprouting.

18. "My flower-garden has been stripped off of its freshness: who can make a nosegay when it became withered?

19. "O soul of thy father! I have my support on the stick: again to prop myself upon my life is a mistake.

20. "It is proper for a young man to jump with his feet; for, old men require the help of other hands (to get up).

21. "Look at the rosy face of mine!—(it is like) the pure gold: when the sun becomes yellow, he goes down.

22. "The forming of inordinate desires by a raw boy, is not so bad as by a weak old man.

23. "It is proper for me to weep like children on account of the shame of my sins,—(but) not to live like a boy."

24. Well has Loqmān† said, 'It is better not to live, than to live for years in sinfulness.'

25. It is better to have in the morning the door of the cottage shut, than to give away the interest and capital from the hand.

26. The youth, until (that moment), causes the darkness to turn to light, when the poor old man carries his sin to the grave.‡

STORY.

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1. An old man came to a doctor: on account of his weeping he was nearly dying.

2. (He said,) "Put thy hand on my veins,§ O one of good judgment! for my feet do not move from their place.

3. "This curved‖ body of mine resembles¶ so, that thou wouldst say I had fallen into the mud."

4. (The doctor) said to him, "Wash (*lit.* break) thy hands of this world; for, thy feet in the Day of Judgment will come out of the earth (*i. e.* grave)."

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* Here تنگ means "near."

† *Vide* note ‡ on page 88.

‡ The free rendering of this verse is:—
"Until the youth becomes old, the poor old man goes to the grave."

§ *i. e.* "feel my pulse."

‖ Here خفته means "curved." See Johnson's dictionary.

¶ From the verb مانستن "to resemble."

5. If in youth thou pliedst thy hands and feet,* in the days of thy old age live with discretion and wisdom.

6. When the period of thy life has passed forty, do not strike thy hands and feet; for, water has passed over thy head.†

7. Pleasure at that moment began to fly from me, when my blackness ‡ commenced to produce whiteness.

8. It is necessary to remove inordinate desires from one's head; for, the time of indulging in inordinate desires has come to an end.

9. By (the sight of) verdure how can my mind be refreshed?—for vegetables will grow out of my earth (*i. e.* grave).

10. Amusing ourselves in lust and concupiscence, we passed by the graves of many a man.

11. Other people who are in non-entity § will come, and pass by our graves.

12. Alas! the season of youth has gone! In mirth and sport the life has passed!

13. Alas! such a soul-cherishing period has passed away upon us like the lightning in Yaman! ||

14. On account of the longing desire of that I shall wear, and this I shall eat, I did not engage myself so, that I may suffer grief (*i. e.* think of) for religion.

15. Alas! we occupied ourselves in what is false: we remained apart from truth, and became negligent.

16. How well spake a teacher to a boy, 'We did not do any work, and the time passed away!'

DISCOURSE ON PREFERRING THE STRENGTH OF YOUTH TO WEAKNESS AND OLD AGE.

1. O youth! take to the road of devotion to-day, for, to-morrow youth cannot come from the old.

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* *i. e.* you led a reckless life.

† *i. e.* do not regret for your past life, for you are approaching near the time of your reckoning.

‡ *i. e.* when my black hair began to grow white. Mr. F. Johnson gives "black marks" for شام.

§ *i. e.* who have not been born as yet.

|| It is said that it rains very seldom in Arabia, only three or four days in the whole year. Lightning does not flash long in a country which suffers from drought.

2. Thou hast the rest of mind and strength of body: when the field is wide, strike the ball.*

3. I understood not the value of this day: now I have known that I lost it!

4. The decree of God took away from me the time;—each day of which was the Night of Power.†

5. What work can an old ass do under its weight? Dost thou continue to go, for, thou art mounted upon a courser.

6. If they were to join tightly a broken cup, it will not bring the real price.

7. Now that it has fallen from thy hand through carelessness, there remains no alternative but to join it again.

8. Who told thee to cast thy body into the Jihoon?‡—when thou hast fallen, ply thy hands and feet.

9. Through negligence thou hast let go the pure water from thy hand: what means hast thou now but performing ablution with dust?§

10. When in running thou couldst not carry the palm over swift-goers, go thou sometimes falling and sometimes rising.

11. If those who are fleet as the wind went swiftly, thou, who art without hands and feet, get up from sitting.

Story on the reality of perception before death.

1. One night, in the wilderness of Faid,|| sleep tied down my feet of running with chains.

2. A camel-driver came with fright and noise (*lit.* quarrel): with the halter of the camel he struck my head, saying, "Get up.

3. "Perhaps thou hast made up thy mind to death on account of (thy being left) behind, so that thou dost not get up at the sound of the bell.

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* *i. e.* when thou hast time, engage thyself in the doing of good actions.

† This night is considered very sacred amongst us. It takes place on the 27th night of the month of Ramẓān. On this night all the vegetable creation, and the pious adore the Deity, and lights are burnt. The Qorān also descended from heaven on this night.

‡ *Vide* note * on page 150. Here جیحون implies *river* in general.

§ تیمّم a periphrasis of *four* words.

|| Name of a village lying on the road to Mecca.

4. "I have, like thee, the desire for an agreeable sleep,* but the wilderness is in front (of us).

5. "Thou who dost not get up from thy sweet sleep at the sound of the march, when wilt thou reach again thy destination?"

6. The camel-driver beat the drum on his camel: he arrived at his destination before the caravan.

7. Happy are those fortunate careful ones, who prepare their luggage before the drummer (beats his drum).

8. The sleepers on the road raise their heads till then, when they do not see any trace of wayfarers.

9. That traveller, who got up early, surpassed all: after departure, what is the use of being awake?

10. When hoariness came upon thy face of youth, thy night (*i. e.* youth) became the day (*i. e.* old age): open thy eyes from sleep.

11. I, on that day, cut off from my age the hope (of life), when whiteness came into my blackness.†

12. Alas! this dear life has passed away: these few moments also will vanish.

13. Whatever has passed has passed away in sinfulness, and from this moment even shouldst thou not attain (good), it would pass away.

14. Now this is the time of seed, if thou wishest to rear it, (and) if thou entertainest hope that thou wouldst reap the harvest.

15. To the city of Resurrection do not go poor; for, there is no use in sitting with regret.

16. If thou hast the eyes of wisdom, make arrangements for thy grave now, since the ants have not eaten thy eyes.

17. By means of his stock one can, O son! make profit: what advantage will accrue to him who has eaten his stock?

18. Now exert thyself that the water has reached thy waist,—not until that moment when the flood has passed over thy head.

19. Now that thou hast eyes, shed tears: thou hast thy tongue in thy mouth,—make apologies.

20. Always life does not remain in the body, nor always is there a tongue in the mouth.

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* Literally: "I have like thee an agreeable sleep in my head."

† The natural order of this line ought to be:—

که سپیدي اندر سیاهي من افتاد

21. Listen to the sayings of the wise to-day, for to-morrow (the angel) Nakīr * may interrogate thee with sternness.

22. Count as a boon this precious soul; for, without a bird a cage has no value.

23. Do not waste thy life in sorrow and regret; for, opportunity is precious, and *Time is a sword*. †

Story.

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1. Death cut off the veins of the life of a living man: another man at his death tore off his collar (through grief).

2. Thus spake a beholder of acute understanding, when his cries and lamentations reached his ears,—

3. "On account of thy manner, ‡ the deceased would have, if he had the power, torn the shroud upon himself,

4. Saying, 'Do not writhe so on account of my affliction and troubles, since a day or two before thee I made the apparatus for a journey.

5. 'Perhaps thou hast forgotten thy own death, since my decease made thee weak and wounded."

6. When one, who can see, § sprinkles flowers on the dead, his heart does not burn for him, but for his own self.

7. On account of separation from a child, who went to the grave, why dost thou weep?—for, he came pure, and went pure. ||

8. Thou hast come pure, be full of caution and fear; since it is a disgrace to go to the grave impure.

9. It is necessary now to tie the feet of this bird (*i. e.* soul),—not at that time when it carried off the rope from thy hand.

---

* Name of an angel who examines the dead in the grave.

† As a sword cuts off without delay, so Time destroys every thing in a moment.

‡ دست here means "manner." See Johnson's dictionary.

§ Mr. Johnson does not give this meaning of *mubaṣṣir*. *Vide* Dr. Forbes' Hindūstānī dictionary. It is our custom to sprinkle flowers on the dead when he is carried to the grave.

|| It is written in the Qorān that children who have not arrived at the age of puberty, *i. e.*, did not attain the age of twelve, and died very young, should wait upon the chosen servants of God in Paradise and be called *Ghilmāns*.

10. Thou hast sat long in the place of another man: another man will sit in thy room.

11. If thou art a hero and if a swordsman, thou shalt not carry away any thing but thy shroud.

12. If the wild ass breaks its halter, when it lies in the sand, its feet become entangled.

13. Thou, too, hast strength of arm till that time when thy feet have not gone into the dust of the grave.

14. Do not fix thy heart on this old mansion (*i. e.* the world); for, a walnut remains not firm on its dome.

15. Since yesterday has gone, (and) to-morrow will not come to hand, take the account of this one moment which is (before thee).

STORY.

1. A mistress of Jamshīd* went down (to the grave): he prepared her silken shroud like that of the silk-worm,†

2. He came to her coffin after a few days, so that he might weep on her with lamentation and ardour.

3. When he saw the silken shroud rotten,‡ with anxiety he said thus to himself,—

4. "I from the silk-worms had torn up (the cocoons) by force: the worms of the grave have taken them off again from her!"

5. In this garden (*i. e.* the world) not a cypress has grown high, the root of which the wind of death dug not out from the bottom.

6. Heaven did not draw the picture of a Joseph-like beauty, which the fish-like grave ate not like Jonah.§

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* جم is the contraction for Jamshīd. He was the 4th king of Persia. It is said that all the arts and sciences of this time were invented by him. He was the founder of Persepolis.

† When the silk-worms form their cocoons, and become quite hid by their silk, people put them into hot water, and thus kill the insects over whose body the cocoons remain like a winding-sheet.

‡ The word پوشیده "hid" is evidently a misprint here. It ought to be either پوسیده or بوسیده both meaning "rotten."

§ The prophet Jonah or Jonas was devoured by a fish. Hence the free rendering of the verse is, that even the beautiful Joseph, son of Jacob, could not escape death, but was buried in the grave as the prophet Jonah was swallowed by a fish.

Story.

1. Two verses one day roasted my liver, which a singer was playing on his violin.

2. "Alas! when I shall not be (in the world), many a time flowers will grow, and a bed of tulips blossom.

3. "Many a month of June and December and April* comes, but we remain as dust and bricks."

4. After us the garden produces the same flowers, (and) friends sit with one another.

Story.

1. Into the hand of a pious-natured God-worshipper, a golden brick fell.

2. It made his wise head so confounded, that its love made his enlightened mind gloomy.

3. The whole night he was in anxiety, saying, "In this treasure and wealth, decay will not find its way until my existence.†

4. "Again, for the sake of begging, it will not be necessary to make my weak form bent or straight before any man.

5. "I will make a house the foundation of which will be of marble: in the rafters of the ceiling of which there will be all pure wood of aloes.

6. "There will be a room particularly for the sake of my friends, the door of which will lead to a garden-house.

7. "I was worn out by sewing patch upon patch (over my dress): the heat (of the kitchens) of others burnt my eyes and brain.

8. "Other poor men will cook my food: with ease I shall give nourishment to my soul.

---

* تیر is the fourth month of the Persian year, and corresponds to the English month of June. دي is the tenth month corresponding to December, and أردي بهشت the second month corresponding to April. Hence it means the whole year, including autumn, winter and summer.

† زي means "life." The natural order of this line is:—
درو (يعنے درگنج ومال) تا زي (يعنے تا زندگاني) من زوال راه نيابد

9. By its roughness this coarse woollen bed-cloth has killed me: after this, I shall go and spread a carpet." *

10. His fancy made him stupid † and maniac-like: ‡ into his brain the crab had pierced its claws.

11. The leisure of prayer and the secrets (of the knowledge of God) did not exist in him: neither his eating nor sleeping nor repeating the praises of God nor praying remained.

12. He came to a plain with his head intoxicated with the charms (of vain fancies), since he had no place for rest nor sitting.

13. A certain one upon a grave was kneading mud, so that he might obtain from that mud bricks for the grave.

14. The old man became absorbed in anxiety, § saying, "O my short-sighted soul! take instruction (from this).

15. "Why hast thou attached thy mind to this golden brick, since one day they will make bricks out of thy mud?

16. "The mouth of avarice is not so open, that its avidity can be closed again with one morsel.

17. "Take away, O mean one! thy hand from this brick, for the Jihoon (of avarice) ‖ cannot be stopped with one brick."

18. Thou hast been so negligent in the thought of thy gain and riches, that the stock of thy life became trodden under foot.

19. Upon this dust (*i.e.* body) so much gentle gale will blow, that it will carry each particle of our (dust) to another place.

20. The dust of lust sewed up thy eyes of reason;—the simoom of desire burnt the sown field of thy life.

21. Wipe off the antimony of neglect from the eyes; for, to-morrow thou wilt be reduced to antimony under the dust.

---

* عبقري a kind of carpet, prepared in عبقر a town in China famous for cloths.

† The meaning given of خزف in the English dictionaries cannot be applicable here. This meaning of خرف ought to have been added. See *Burhān i Qāṭi.*' In other editions خرف has been put, for which Mr. Johnson gives "weak (neither seeing, hearing, nor knowing what one does)."

‡ Here رنگ means "like."

§ *Lit.* "in anxiety the old man went down within himself."

‖ *Vide* note * on page 150. Here the word جیحون is put for "avarice."

Story on the enmity between two persons.

1. Between two persons there was enmity and strife: their heads through haughtiness were (turned) towards each other like those of leopards.

2. From the sight of each other they flew to such an extent, that for both of them the sky was narrow. *

3. On the head of one death brought his forces: the time ‡ of his pleasure came to an end.

4. The heart of his evil-wisher grew happy: by his grave after a time he passed.

5. The door of the bed-chamber of his grave he saw plastered, when at one time he had seen his house incrustated with gold.

6. With a look of animosity he pulled out by the strength of his arm a plank from the surface of the grave.

7. He saw his crowned head inside the pit,—his two world-seeing eyes filled with dust.

8. His body was confined in the prison of the grave: his person had become the food of worms and the plunder of ants.

9. From the revolution of the sky the full moon of his face (had become) a crescent: from the inclemency of Time his cypress-like form (had become) a tooth-pick.

10. The palm of his hand and his strong fingers, Time had separated them from joint to joint.

11. Such a pity for him he felt in his mind, that he made mud of the earth (of his grave) by weeping.

12. He repented of the doings of his evil nature: he ordered (some one) to write on his tombstone,—

13. 'Do not rejoice at the death of any man, for thy time after him will not remain long.'

14. A wise holy man heard this saying: he wept, saying, "O Omnipotent God!

15. "It is strange if Thou dost not shew kindness to him; for, his enemy wept bitterly over him.

16. "Our body also will one day become so, that for it the hearts of enemies will burn.

17. "Perhaps into the mind of my Friend pity may come, when He beholds that my enemy has forgiven me.

---

* *i. e.* they hated each other so, that they would not like to live together under the same sky.

† The letters ان in روزگاران are redundant.

18. "To that pass the cup of my head will soon come, when thou wilt say, there never were any eyes in it.

19. "I struck, one day, an axe on a heap of earth: a cry in pain came to my ears,

20. "Saying, 'Take care! if thou art a man, (strike the ground) slowly; for, there are the eyes, and the lower part of the ear, and the face, and the head (under it).'"

Story of a Father and his Daughter.

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1. One night I had slept with the resolution of (making) a journey: I followed a caravan in the morning.

2. A fearful wind and dust arose, which in the eyes of the people darkened the world.

3. On the road there was the house of a girl: with her veil she was wiping the dust off her father's (face).

4. The father said, "O mine of lovely countenance! who has her mind distracted on account of her love for me,

5. "Will not so much dust come into my eyes (after my death), that again with thy veil thou canst wipe it off?"

6. Thy graceful soul, like the obstinate beast of burden, carries thee running headlong as far as the bottom of the grave.

7. Death suddenly will break thy stirrup: thy reins again thou shalt not be able to hold from being below.

Advice and Moral.

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1. Art thou aware of thy bony cage (*i. e.* body)?—since thy life is the bird, and its name is Breath.

2. When the bird has flown away from its cage and broken its confinement, it will never again with thy exertions become thy captive.

3. Watch the opportunity, since the world is for a moment: a moment in the presence of the wise is better than an age.

4. Alexander, who had the command over the whole world, at the time he passed away (*i. e.* died), left the world.

5. It was not practicable for him that (the Fates) should take away the world from him, and give him time for a moment (to live).

6. All have gone, and every body has reaped what he sowed: nothing remains except a good or a bad name.

7. Why do we fix our mind on this caravansara (*i. e.* world)?—for, friends have departed, and we are on the road.*

8. After us the garden produces the same flowers, (and) friends sit with one another.†

9. Do not fix thy mind on this sweetheart world; for, she sat not with any body from whom she did not take away her affection.‡

10. When in the sepulchral niche of the world § the man slept, the Day of Judgment will brush off the dust from his face.||

11. Bring up thy head from the collar of negligence now, so that to-morrow it may not remain bent down with repentance.

12. Is it not that when thou wishest to come to Shīrāz (*lit.* thy native land), thou washest thy head and body of the dust of thy travels?

13. Hence, O thou mixed ¶ with the dust of sin! thou wilt presently have to undertake a journey to a strange city (*i. e.* the other world).

14. Cause to flow from the two fountains of thy eyes the streams (of tears): if thou knowest of any impurities, wash them off with thy own (tears).

STORY IN THE TIME OF (MY) BOYHOOD.

1. Of the time of my father I have this recollection, (may the shower of God's mercy be on him every moment!)

2. That in my childhood he bought a tablet, and a book and a gold ring for me.

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* رهیم is put for راه ایم the letter ا has been dropped for the sake of metre.

† This verse is repeated on page 172, verse 4th, 1st story.

‡ دل برکندن means literally, "to extirpate the mind."

§ خاکدان means metaphorically, "the world."

|| *i. e.* he will get up in the Day of Judgment from his grave.

¶ سار a particle denoting "plenty," hence خاکسار means here "mixed with dust." See Dr. Forbes for سار.

3. It happened, that a seller took off for a date-fruit the ring from my hand.

4. When a little boy does not know (the value) of a ring, by means of sweetmeat they can take it away from him.

5. Thou, too, didst not recognise the value of life, but into sweet enjoyments threwest thyself.

6. In the Day of Judgment, when the good will reach to the highest (dignity), (and) from the bottom of the earth will go to the Pleiades,

7. Thy head itself will hang (*lit.* remain) forward with shame; for, around thee thy own actions will come (as witnesses).

8. O brother! be ashamed of the deeds of the bad; for, in the presence of the good thou wilt be ashamed (in the Day of Judgment).

9. On that Day (the angels) will enquire into thy deeds and words: the body of men endowed with resolution * will tremble through fear.

10. In the place where the prophets entertain fear, come what excuses thou hast for thy sins.

11. Those women who perform devotion with a strong desire, surpass men who are not pious.

12. Art thou not ashamed of thy own manliness, that there should be preference to women before thee?

13. Women, on account of the known (*lit.* fixed) excuse † they have, leave off devotion from time to time.

14. Thou, without an excuse, sittest aside like a woman: go, O thou inferior to a woman! do not boast of manliness.

15. What eloquence may be in my own self? Thus spake Unṣurī, ‡ the prince of rhetoric,—

16. 'Look not at me, O thou! being lost in admiration! § See what my predecessors ‖ have said,—

17. 'When thou goest beyond what is straight, (thou comest to that which) is crooked: what manliness is there (in him) who is inferior to a woman?'

18. With indulgence and joy if thou admit of having nourished thy carnal desire, in course of time know thy enemy as strengthened.

* *i. e.* prophets, saints and pious men.

† Alluding to the time of women's menses, in which it is unlawful for them to pray.

‡ A celebrated Persian poet contemporary with Firdausī. He lived in the time of Sulṭān Maḥmūd of Ghaznī.

§ *Vide* Mr. Johnson for the appropriate meaning I have given here of عجب "being lost in admiration."

‖ Such as Anwarī, Asjadī, &c.

23

Story on the same subject.

1. A certain one was rearing the young of a wolf: when it grew up, it tore into pieces its master.

2. When he lay down on his death-bed,* a world-seeing man passed by his head, and said,—

3. "When thou bringest up an enemy so delicately,† dost thou not know that against thy inclination thou wilt be wounded by him?"

4. Did not Satan revile with regard to us, saying, 'From these (men) nothing comes except evil acts?'

5. Alas! for these evils which are in our body; for, I fear the suspicions of Satan may be true.

6. When our chastisement pleased the accursed (Satan), God hurled him down for our sake.

7. How can we raise our heads from this shame and disgrace, when we are at peace with him (*i. e.* Satan), and at war with God?

8. Thy friend seldom looks towards thee, when towards the face of thy enemy thy face is (turned).

9. If thou want a friend that thou shouldst be benefited by him, thou oughtest not to obey the order of an enemy.

10. With the base coin, what wilt thou buy when thou wishest to cut off from thy mind the love of Joseph (*i. e.* God)?‡

11. He prefers estrangement from a friend, who takes to living in the same house with an enemy.

12. Dost thou not know that a friend will place his feet less (than usual), when he sees that an enemy is in the house.

Story.

1. A certain one had a quarrel with a king: he made him over to the enemy (*i. e.* executioner) saying, "Shed his blood."

2. Caught in the hand of that malevolent one § (*i. e.* execu-

* *Lit.* "when on the side of giving up his life he slept."

† The adjective نازنین is used here adverbially.

‡ Alluding to the story of Joseph, son of Jacob, who was sold by his brethren to a merchant named Mālik for twelve adulterated coins.

§ توز imperative of توختن "to draw," "to wish." Hence کینه توز is equivalent to کینه کش or کینه خواه

tioner), he was saying thus within himself with lamentation and ardour,—

3. "If I had not made my friend offended with me, when from the hand of the enemy should I have suffered oppression?

4. If thou art wise do not turn away from thy friend; for, the enemy will not be able to look towards thee.

5. Forced by necessity the enemy will tear off the skin of that friend who made his friend offended with *him*.

6. With thy friend be of the same mind and same advice, so that the root of the enemy by itself may come out of its foundation.

7. I do not think this calumny (*lit.* bad name) a good one, that in the pleasure of the enemy (should lie) the trouble of the friend.

Story.

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1. A certain one took the money of the people by means of cheating, when he stopped (from doing so), he cursed Satan.

2. Thus said Satan on a road, "I never saw such a fool!

3. "Thou hast (made) peace with me secretly, why didst thou raise the sword of war (against me)?"

4. It is a pity that the hand of the angel should write the orders of the wicked demon (*i. e.* Satan) against thee.*

5. Dost thou consider it right that in consequence of thy stupidity and impurity the pure (angels) should record thy sins?

6. Attain a good road, and seek peace (with God): find out a mediator, and make thy apologies:

7. Since for one moment the appearance of safety does not shew itself, when the cup (of thy life) has become full in course of time.

8. If thou hast not the hand of power in a business, like the poor raise thy hand of lamentation.

9. If thy wickedness went beyond its limit, when thou saidst that 'evil went,' thou camest out pure.†

10. Go forward when thou seest the door of reconciliation open: for, suddenly the gate of penance will be closed.

11. Do not walk under the load of sin, O son! for a porter becomes exhausted in his travelling.

---

* This couplet in prose will run thus:— دریغ است که دست ملک فرمودهٔ دیو زشت بر تو خواهد نبشت

† *i. e.* when you repent of your sins, you are forgiven.

12. It is necessary to hasten after good men, since whoever has sought for this good fortune, obtained it.

13. But thou art in rear of the vile demon (*i. e.* Satan): I do not know how thou couldst reach the good.

14. The Prophet is the mediator of that man, who is on the road of his laws.

15. Walk in the straight path, so that thou mayst arrive at the place of destination: thou art not on the (proper) road,—from this side thou art behind.

16. (Thou art) like a cow, who, when the oil-presser had tied up her eyes, runs round the whole night, and remains where she is at night.*

Story.

---

1. One soiled with the mud (of sins) took the way to a mosque: in consequence of his evil luck he was in astonishment.

2. A certain one opposed him, saying, "*May thy two hands be cut off!* † Do not go, O one whose hem of garment is stained! to the sacred place (*i. e.* mosque.)

3. "A feeling of pity came into my mind upon this, that the Paradise above is pure and delightful.

4. "In that place the pure are hopeful (of salvation): what business has one there who is stained with the mud of sins?"

5. He receives Paradise who performs devotion: whoever wants ready money carries his stock in trade.

6. Do not commit (sin): wash the hem of thy garment from the dust of sin, since (the Fates) will suddenly stop from above the fountain (of bounty).

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* This and the verse above it, have been repeated in the last story of Chap. V. lines 16th and 17th.

† This much is borrowed from the Qorān, in which is it written :—

تَبَّت يَدَا اَبِي لَهَب وَتَبَّ

i. e. "*Let the two hands of Abī Lahab be destroyed! and he was destroyed.*"

Abū Lahab was the uncle of the Prophet. He hated the Prophet much, and always sought to do him mischief. One day, he took up a large piece of stone, and wished to let it fall on the Prophet's head, when by the grace of God his hand remained in that posture, and he died on the spot.

7. Do not say that the bird of my fortune ran away from my control: thou hast still the end of its rope in thy hand.*

8. If there was any delay (in making penance), be quick-going and active: that which is right there is no anxiety for its delay.

9. As yet death has not tied thy hand of asking (penance): raise up thy hand to the shrine of the Distributor of justice.

10. Do not lie down, O thou sleeping sinner! Get up: in apologizing for thy sins shed the tears of thy eyes.

11. Since it will be the necessary order (in the Day of Judgment) that (the Fates) will take away thy reputation, at last (humble thyself) on this ground of the street (of God).

12. If thou hast no reputation,† procure a mediator,—a man who has more honor than thou hast (before God).

13. If with violence God driveth me from His door, I will bring as mediators the souls of the wise.‡

STORY.

---

1. I have this recollection of my tender age, that on an Eed festival,§ I came out (of my house) with my father.

2. In (looking at) the trifling amusement of the people I became engaged: in the tumult of the mob I was lost to my father.

3. I raised through fear and dread a cry: my father suddenly pulled my ear.

4. He said, "O thou of wanton look! I told thee at last several times not to take away thy hand from the skirt of my robe."

5. A little child does not know to go alone; for, it becomes difficult to travel in an unseen road.

6. Thou art a wandering child in thy exertions, O poor man! Go, hold the skirt of good men.

7. Do not sit with mean persons: when thou didst it, wash thy hands of thy dignity.

8. By the saddle-straps of the pious suspend thy hand; for, a devout man is not ashamed of begging (for any thing he wants).

---

* More freely: do not say that you have no power to do penance, for you are still alive, and have the power of shewing repentance.

† *Vide* Mr. F. Johnson's dictionary for this meaning of آب.

‡ The poet speaks this for himself.

§ *Vide* note § on page 70.

9. The disciples are inferior in strength to children: the holy men are like firm walls.

10. Learn walking from the little child,—how he asks the assistance of a wall (to stand up)!

11. From the bonds of the impious (that man) freed himself, who sat in the circle of the pious.

12. If thou hast any necessity accept this assembly; for, a Sulṭān has no other means but this way.

13. Go, be a corn-gleaner like Sa'dī, so that thou mayst store the harvest of divine knowledge.

Story of a Harvest-Burner.

1. A certain one in the month of July * stored up grain: from its anxiety he set his mind at ease.

2. One night he was drunk, and lighted a fire: the wretched maniac burnt his harvest.

3. The next day he sat down to glean the ears of corn, whereas † a single grain of barley from the harvest did not remain in his possession.

4. When (people) found the poor man afflicted, one of them said to his ward,—

5. "If thou dost not wish to become thus unfortunate with madness, do not burn thy harvest.

6. "If from thy control (*lit.* hand) thy life turned towards depravity, thou art he who set fire to the harvest.

7. "It is a disgrace to collect harvest, after having burnt thine own.

8. "Do not act so, O my life! accept ‡ the seed of religion and justice: do not throw to the wind the harvest of a good name.

9. "When an unfortunate one has fallen into confinement, from him fortunate men take their warning.

10. "Previous to thy chastisement knock at the door of forgiveness; for lamentation under lashing is of no avail.

11. "Bring forth from the collar of negligence thy head, so that to-morrow shame will not remain near thee."

---

* مرداد is the fifth month of the Persian year, and corresponds to the English month of July.

† Here که means "whereas."

‡ ورز from ورزیدن "to accept."

STORY.

1. A certain one was engaged (in doing) a disagreeable thing: a man of auspicious presence passed by him.

2. He sat down with shame,—his face being all over sweat. He said, "Ho! I am ashamed before this pious man of the quarter."

3. The old man of enlightened mind heard this word: he was infuriated with him, and said, "O young man!

4. "Art thou not ashamed of thyself, when God is present?—and thou art ashamed before me!

5. "Thou shalt not get rest from the hand (*lit.* direction) of any body: go, look after God and that's all.

6. "Be as ashamed before thy own Lord, as thou hast shame in the presence of strangers and relations."

STORY.

1. The cat discharges his excrement on a clean place: since it appears to him filthy he covers it with dust.

2. Thou art regardless (*lit.* free) of thy disagreeable actions: art thou not afraid that the eyes (of men) should light upon them?

3. Think of that vicious slave, who becomes a runaway from his master several times.

4. If he comes back with sincerity and supplication, with chains and bonds they do not bring him again.

5. For the sake of retaliation fight with such a man, that there may be a means (of thy getting rid) of him, or of flight from him.

6. Now it is necessary to make an account of thy deeds,—not at that time when thy Book * becomes known (in the Day of Judgment).

7. Though a man committed an evil act yet he did not do any; for, he had suffered grief (*i. e.* done penance) previous to the Day of Judgment.

8. Though the looking-glass becomes sullied by breath, yet the mirror of mind gets bright by sighs (*i. e.* penance).

9. Be afraid on account of thy own sins at this instant, so that on the Day of Judgment thou mayst not fear any body.

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* *Vide* note || on page 71.

Story.

1. As a traveller I came in the suburbs of Abyssinia, (when) my mind was free from care, *—my head merry with joy.

2. The preparations for the journey I made in an instant: I took to the wilderness like a bird (when loose) from its cage.

3. On the road I saw a high flat heap of earth, † upon which were some poor people in fetters.

4. A certain one said, "These prisoners are night-prowlers: they do not listen to advice, and hear no truth."

5. When upon any body there is no oppression from thy hand, if the police superintendent of the world seizes thee what is the fear?

6. Nobody seizes one of good name as a prisoner: be afraid of God, and do not fear a rich man.

7. A financier, who used no fraud in his (business), does not care for settling (his accounts) with the collectors-general.

8. If in his honesty there is underhand treachery, his tongue of (giving) accounts does not become unflinching.

9. When I perform a laudable service, I do not care for a dark-minded enemy.

10. If a slave works like a slave, his sovereign lord holds him dear.

11. If he is lazy (*lit.* slow-minded) in his service, he falls from his animal state to the servitude of an ass. ‡

12. Place thy feet forward, so that thou mayst surpass an angel: for, if thou remainest behind, thou art inferior to a beast of prey.

Story.

1. The king of Dāmghān § beat a certain one with a hockey-stick, so that like (the sound of) a drum the noise of his complaint came forth.

2. At night, through restlessness, he was not able to sleep: a pious man passed by him, and said,—

3. "If at night he had expressed (*lit.* carried) his heart-

---

* دهر means "care" also.

† Mr. Johnson spells this word as دکاء

‡ *i. e.* he cannot be called a man, but a worthless creature.

§ A city in Tabristān, the ancient Hyrcania.

burning before the police officer, his crime would not have disgraced * him in the day time." †

4. No man in the Day of Judgment will become ashamed, who for nights at the shrine (of God) shews the burning of his heart.

5. If thou art wise, ask from the Distributor of justice on the night of penance ‡ extenuation § for the days of thy sins.

6. If still thou hast the desire of reconciliation (with God), what is the anxiety? The Kind One closeth not His door against apologists.

7. That Benevolent One who brought thee from non-existence to existence, it is strange that He should not hold thy hand if thou fallest.

8. If thou art the slave (of God), raise thy hand of prayer: if thou art ashamed (of thy sins), rain down tears of grief.

9. No man came to this door asking pardon, whose sins the stream of repentance did not wash.

10. God doth not cast off the honor of any man, whose sins cause the tears of his eyes to shed much.

Story.

1. At ‖ Ṣan'ā ¶ a son of mine passed away (from this world): how shall I say what passed on account of him over my head?

---

* آبرو بردن has the same meaning as آبرو ریختن "to disgrace."

† It appears from this verse that the man must have committed something very unlawful at night, and was seized by the police-officer, and made over to the king the following day for justice. The king whipped him for his crime. Reader! see the force of poetical license which empowers poets to make any sort of omission they like!

‡ There are certain nights in which prayers for penance are heard and accepted by God.

§ تقصير is used here in its primitive sense, derived from قصر "cutting."

‖ The prepositions اندر and در are redundant. The letter م should be read with طفلي. Hence the reading ought to be به صنعا طفلي ام گذشت

¶ صنعا the capital of Yaman in Arabia. It is said to be a very elegant city.

2. Heaven did not draw the picture of a Joseph-like beauty, which the fish-like grave ate not like Jonah.

3. In this garden (*i. e.* the world) no such cypress has grown high, the root of which the wind of death dug not out from the bottom.*

4. It is not strange if a rose blossoms on the ground; for, so many rose-bodied have slept within it.

5. I said in my mind, "Die, O disgrace of mankind! for a boy goes pure, and the old stained (with sins)."

6. On account of my love and disquietude for his (*i. e.* my son's) stature, I threw out a slab from his tomb.

7. On account of my fear in that dark and narrow place, my circumstance became dejected, and my colour changed.

8. When I came to myself from that change, from my beloved son this came to my ear,—

9. "If fear overcame thee owing to this dark place, be careful, and come (to this grave) with the light (of faith).

10. "If thou wishest the darkness (*lit.* night) of thy grave to be bright as the day, from this place (*i. e.* the world) light the lamp of thy actions."

11. The body of the labourer trembles with the fever (of anxiety), lest his date-tree will not produce ripe dates.

12. Men of excessive avarice imagine this, that not having scattered wheat they could glean harvest.

13. That one ate fruit, O Sa'dī! who planted a root: that man reaped a harvest who scattered a seed.

---

* This couplet and the one before it have been repeated in page 171, verses 5th and 6th.

CHAPTER X.

ON PRAYER, AND SUBMISSION AND RESIGNATION.

1. Come, let us raise our hands from (the inmost core of) our mind; for, it cannot be lifted to-morrow from the earth (*i.e.* grave).

2. In the season of autumn dost thou not see* a tree which is left without a leaf from severe cold?†

3. It brings forth fruits for the naked boughs: ‡ by the mercy (of God) it does not again become naked. §

4. Do not suppose that from this door, which is never shut, whoever raised his hand, becomes hopeless.

5. All perform their devotion and the poor their supplication; come, so that at the shrine of the Kind to the poor,

6. Like the leafless (*lit.* naked) branch we may raise our hands; for, without any provisions (*i. e.* object) we cannot sit longer than this.

7. O Sovereign Lord! look with bounty; for, sin has come into display from Thy slaves. ‖

8. Sin comes from the dust-like slave, in anticipation of the Lord's forgiveness.

9. O Kind One! by Thy allowance we are brought up,—to Thy gifts and kindness we are habituated.

10. When a poor man sees munificence, and kindness and endearment, he does not turn himself away from the rear of his giver.

---

* The preposition در is redundant here.

† The autumn in Persia is accompanied with severe cold.

‡ *Lit.* "the naked hands of poverty." Here the phrase *dasti tihī nayāz* implies, "the naked branches." See Sharḥ i Būstān.

§ *i. e.* leaves and fruits grow upon the tree.

‖ The prayer begins here, and is continued to the end of this moral. The first six lines are the poet's prefatory remarks.

11. Since Thou madest us superior in this world, in the life to come we entertain the same hope, too.

12. Thou grantest us superiority and humiliation,* Thy favorite† does not experience humiliation from any body.

13. O God! by Thy greatness (I hope) that Thou dost not make me humiliated: on account of the baseness of my crimes do not make me ashamed.

14. Do not make (any man) absolute like my own self over my head: from Thy hand it is better if I were to suffer punishment.

15. In the world there may not be an evil worse than this, —to suffer violence from the hand of one like my own self.

16. My being ashamed in Thy presence is enough: do not again make me ashamed before any man.

17. If upon my head the shadow of Thy (mercy) falls, the sky to me becomes inferior in dignity.

18. If Thou grantest me the crown (of honor) I raise my head: exalt me, so that nobody may cast me down.

STORY.

---

1. My body trembles when I remember the prayers of a maniac in the sacred enclosure at Mecca.‡

2. He was saying thus to God with many complaints, "Do not throw me down; for, nobody will hold my hand (to help me).

3. "With kindness whether Thou callest me or drivest me from Thy door, my head has no (place) except Thy threshold.

4. "Thou knowest I am poor and helpless: I am oppressed by my inordinate passions.

5. "This rebellious passion does not walk so fast that Reason can hold its reins.

6. "Who with Satanic passions can come out with success (*lit.* strength)?—fighting with leopards cannot be effected by ants.

7. "I swear by the men of Thy road, grant me a way: from these enemies of mine (*i. e.* inordinate passions), give me protection.

8. "O God! by (the blessing of) the person of Thy divinity, — by (the blessing of) Thy unexampled and unequalled virtues,

---

* Here وبس in the first line is redundant.

† A play upon the word عزيز meaning, "superior" as well as "dear."

‡ حرم a periphrasis of *four* words.

9. "By (the blessing of) the particular word* of the pilgrims to the temple of Mecca,—by (the blessing of) one† buried in Medina, *on whom be peace!*

10. "By (the blessing of) the repeating of the Creed‡ by crusaders (*lit.* swordsmen), who regard a fighting man a woman,

11. "By (the blessing of) the devotions of well-directed old men,—by (the blessing of) the sincerity of promising young men,

12. "(I beseech Thee) that in that whirlpool of one breath,§ assist me from the disgrace of saying two (gods).

13. "There is hope from those who perform devotion; for, they will intercede for those without devotions.

14. "By (the blessing of) the holy keep me far from pollutions: if any sin has been committed, hold me excused.

15. "By (the blessing of) old men, whose backs have been bent from devotion,—whose eyes on account of the shame of their sins are on the upper part of their feet,

16. "(I beseech Thee) that do not fasten my eyes from the face of happiness: do not close my tongue at the time of repeating the Creed.‖

17. "Place the lamp of Faith before my way: from doing evil make my hand short.

18. "Turn my eyes from that which is unfit to be seen: do not give me strength over that which is not agreeable.

19. "I am that atom which is not in Thy love: my existence and non-existence are alike in darkness.

20. "From the sun of Thy kindness a ray is sufficient for me, since except in Thy rays¶ nobody shall see me.

---

* When the Ḥājīs go to perform their pilgrimage to Mecca, they repeat this sentence generally:—

لَبَّیْکَ اَللّٰهُمَّ لَاشَرِیکَ لَکَ لَبَّیْکَ اِنَّ الحَمدَ وَ النِعمَةَ لَکَ وَ اَلمُلکُ لَکَ لَاشَرِیکَ لَکَ

"*O God! I am present: Thou hast no partner: Thou art worthy of praise and Bounteous, and the land is Thine: Thou hast no partner.*"

† *i. e.* the Prophet. یثرب is another name for Medina.

‡ The Muḥammadans, when they fight with the infidels, shout constantly اَللّٰهُ اکبر "God is great."

§ *i. e.* in the agonies of death.

‖ When a good Musalmān dies, he repeats the *Kalimae Shahādat*, which is, "*I bear witness that there is no God but God, who is one and has no equal; and I bear witness that Mahomet is His servant, and was sent by him.*"

¶ This must be a misprint for شعاعت.

21. "Look (kindly) at the wicked, so that he becomes a better man: for a beggar a favor from the king is sufficient.

22. If Thou have me up for justice and equity, I weep; for, Thy forgiveness to me never gave me this promise.

23. "O God! drive me not with ignominy from Thy door; for, a second one does not appear* to me.

24. "If through ignorance I have disappeared for a few days, now that I have come, do not shut the door on my face.

25. "What apology can I make on account of the shame of my pollutions? Nay I will lay before Thee my supplications, O independent One!

26. "I am a poor man: owing to my crimes do not take into account my sins: a rich man feels pity for the poor.

27. "Why ought I to weep in consequence of the weakness of my state? If I am weak, my shelter is strong.

28. "O God! through negligence we have broken the agreement: what force can the hand of exertion use with Thy decree?

29. "What can come out of the hand of our plans?—this much saying is a sufficient plea for our sins.

30. "All that I have done Thou hast upset; how can one's self cope with the power of God?

31. "Not that I remove my head from Thy order, but Thy commands pass thus over my head."

Story.

1. A certain one called a blackish one deformed, who gave him such an answer that he remained astonished.

2. "It is not I myself who have made my own form, that thou shouldst account it my fault for having made it bad.

3. "What business hast thou with my ugly face? After all I am not the painter of the ugly and handsome."

4. Than what Thou hast written on my head (*i. e.* fate) before, I have neither become less nor more, O cherisher of the slave!

5. Thou knowest at last that I am not powerful: Thou art absolutely potent,—who am I?

6. If thou shewest me the way, I shall arrive at it with safety: if thou losest me, I shall be kept back from my travel (into the other world).

7. If the Creator of the world does not befriend, how can His slave abstain himself (from sin)?

* صورت بستن "to be conceivable," "to be practicable."

Story.

1. How well spake the poor (*lit.* short-handed) man, when at night he committed penance, and at the time of morning broke it!

2. "If He granteth penance it will be right; for, our promise is unsteady and weak.

3. "I swear by Thy Godhead, sew up my eyes from falsehood: I swear by Thy Light, do not burn me to-morrow in the fire (of hell).

4. "On account of poverty my face has gone to the earth: * the dust of my sins has reached the heavens.

5. "O Thou! rain down for a time the cloud of mercy; for, before rain dust does not exist.

6. "On account of my sins I have no dignity in this country (*i. e.* the world): but to the other kingdom I have no way (also).

7. "Thou knowest the heart of those whose tongue is tied: † Thou appliest ointment to the heart of the wounded."

Story.

1. A fire-worshipper had shut his door against the face of the world: in the service of an idol he had girt up his loins.

2. After some years that one of rejected faith, (chance having brought before him a difficult undertaking),

3. Wept helplessly at the feet of the idol with the hope of good on the floor (*lit.* ground) of the temple.

4. He said, "I am afflicted,—help me, O idol! I am wearied out,—have pity on my body."

5. He bewailed in its presence (*lit.* service) over and over again, but nothing as to the settlement of his affairs was effected.

6. How can an idol accomplish the business of any man, when it cannot of itself drive away a fly?

7. (The fire-worshipper) frowned, saying, "O thou! whose feet are tied to error! with folly I worshipped thee several years.

8. "Accomplish the business I have before me; otherwise, I shall ask it from the All-nourisher."

---

* *i. e.* I became as humble as the dust.
† *i. e.* those who are silent.

9. His face as yet from (his prostrating himself before) the idol had been besmeared with dust, when the Holy God fulfilled his object.

10. A knower of truths was astonished at this: his pure time* became dark to him.

11. (He said within himself), "The bewildered mean god-worshipping one,† whose head as yet is intoxicated with the (wine of the) jar of the idol-house.

12. "Who washed not his mind of infidelity and his hand of disloyalty, God fulfilled the object he sought!"

13. Into this difficult affair his mind was plunged, when a message (from God) came to the ear of his mind,—

14. "That in the presence of the idol this old man of imperfect judgment‡ said much, but his prayer was not accepted.

15. "If from our shrine also he be rejected, then what difference is there between an idol and an Eternal One?"

16. It is necessary to bind thy heart to the Eternal One, O friend! for, whoever is (in the world) is (even) more powerless than the idol.

17. It is impossible that if thou placest thy head at this door (of God), the hand of thy wants should again come out empty.

18. O God! I have come failing in my duty: I have come sinful as well as hopeful (to Thee).

Story of a drunkard and a crier at prayers.

---

1. I have heard that a drunkard from the heat of his liquor,§ hastened to the *sanctum sanctorum*|| of the mosque.

2. He wept at the threshold of mercy, saying, "O Lord! take me to the highest Paradise."

---

* Here سر before وقت is redundant. The line means freely, that the time of the pious man was disturbed on account of his reflecting on the state of the fire-worshipper.

† It is said that the worshippers of fire believe in two spirits, one, the principle of Good, and the other, the principle of Evil. By the former they mean, "God Most High," and by the latter, "the devil."

‡ عقول plural of عقل.

§ نبيذ or نَبِيد a kind of drink made of dates or raisins.

|| مقصوره the most sacred place in a mosque appropriated to the Imām or the priest.

3. The crier at prayers seized him by his collar, saying, "Have a care! Is a dog and a mosque (the same), O devoid of reason and faith!

4. "What hast thou done so worthy that thou wishest for Paradise?—blandishment does not become thee with thy ugly face."

5. The old man said this word: and the drunkard wept, saying, "I am a drunken man, leave me alone,* O Sir!

6. "Art thou surprised at the kindness of the All-nourisher, when a sinful one becomes hopeful?

7. "I do not tell thee to accept my excuses: the door of penance is open, and God is the Helper."

8. I am ashamed in consequence of the favor of the Kind One, that I may call sins as great before His forgiveness.

9. When old age comes upon a man,† until one holds not his hand, he does not get up from his place.

10. I am that old man who has fallen (from his feet): O God! with Thy mercy, take my hand.

11. I do not say that Thou shouldst grant me greatness and rank: forgive my helplessness and sins.

12. If a friend knows a little of my failings, with foolishness he gives it publicity.

13. Thou art All-seeing, and we are fearful of each other: Thou art the Concealer of secrets, and we the betrayers of secrets.

14. People have raised a loud cry outside, ‡ (but) Thou art remaining behind the screen, and the Concealer of secrets.

15. If through foolishness slaves turn their heads, their sovereign lords draw the pen (of forgiveness over their faults).

16. If Thou forgivest sins to the amount of Thy generosity, there will be no one involved (in sin) in existence.

17. If thou art angry with the amount of sins, send us to hell, and do not ask for the scales (to weigh our sins).

18. If Thou holdest my hand, I shall arrive at my destination: if Thou castest me away, nobody will lift me up.

19. Who will use violence, if Thou befriendest? Who will seize me, when Thou grantest safety?

20. There will be two parties at the Resurrection, § I do not know which of the roads will (the Fates) give me.

---

* *Lit.* "keep thy hand from me."

† *Lit.* "when old age brings a man from his feet (hold)."

‡ *i. e.* people say several things against this man and that man.

§ On the Day of Resurrection there will be two parties, one of believers and the other of unbelievers. The faithful will be made to stand on the right hand of God, and the infidels on the left.

21. It will be strange if my way be to the right hand; for, nothing but crookedness (*i. e.* sin) came from my hand.

22. Oft does my mind give me this hope that, God is ashamed of the white hair (*i. e.* old age).*

23. I shall be astonished if He be ashamed of me; for, I am not ashamed of my own self.

24. Did not Joseph, who experienced such misfortunes and (troubles of) imprisonment, when his authority was acknowledged and dignity exalted,

25. Forgive the faults of the children of Jacob? — for a graceful form has a quality in it.

26. On account of their evil conduct he did not imprison them: he did not refuse their small capital in trade.†

27. Out of thy kindness, we, too, entertain this hope: forgive this one without any stock, O powerful One!

28. There is none so sinful,‡ and whose eyes are wet (with tears) as I am, since none of his doings§ is agreeable.

29. Save this I have hopes in Thy friendship: || I have reliance on Thy forgiveness.

30. I have brought no capital in trade except my hope (in Thee): O God! do not make me hopeless of Thy forgiveness.

---

* *i. e.* God will have mercy on my old age.

† This and the two other verses above it refer to the well-known history of Joseph and his brethren.

‡ *Lit.* "of black book," *i. e.* one whose Book of Actions is blackened all through on account of his many sins.

§ This must be a misprint for فعال "doings." The word فغان "lamentation" makes no sense here.

|| *i. e.* I have done no good action, except that I rely on Thy friendship.

FINIS.

THE 'IQD-I GUL,

OR

THE ROSE-NECKLACE,

BEING

THE SELECTIONS FROM THE GULISTĀN AND THE ANWĀR-I SUHAILĪ,

TRANSLATED INTO

LITERAL ENGLISH WITH COPIOUS NOTES.

BY

ADĀLAT KHĀN.

A PASSED MUNSHĪ AND TRANSLATOR OF THE HIGHER AND LOWER STANDARDS IN HINDŪSTĀNĪ, THE 'IQD-I MANẒŪM, AND OF THE SECOND BOOK OF THE RĀMĀYAN IN HINDĪ.

THIRD EDITION

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1894.

THE GULISTĀN,

OR

THE ROSE-GARDEN,

BY

SHAIKH MUṢLIḤ-UD-DĪN SA'DĪ SHĪRAZĪ.

THE FIRST FOUR CHAPTERS.

PREFACE.

This work is a faithful translation of the 'Iqd-i Gul, which consists of the first four Chapters of the Gulistān, and of the selections from the first three Chapters of the Anwār-i Suhailī with its Introduction. They are both standard works in the Persian literature, and abound in elegant moral stories with all their sonorous figurative expressions. The Gulistān is written in a clear and simple style, and is an agreeable mixture of reflection and description. The Anwār-i Suhailī is not only not inferior to it in its great variety of weighty moral sentiments, but is, also, superior to it in the richness of its diction. The author, by the elegance and force of his composition, the felicity of his illustrations, and the soundness of his arguments, has added interest and animation to several of his dry tales and tedious remarks, and augmented the beauty of the language of his work by a lavish and appropriate use of synonymous terms and by the pleasing alternations of prose and poetry. In fact, the Anwār-i Suhailī is a book of research and learning, and there are very few works in Persian which can be equal to it in point of style, morality and metaphor. Both these works, if read and remembered carefully, will serve to make one a good scholar, and a profound student of human nature.

The 'Iqd-i Gul is, indeed, a wise selection, and adapted especially to the purpose for which it is intended. There is, in my opinion, one defect to which I must draw the attention of my readers. I mean the Arabic quotations. These should either have been expunged or translated into Persian, when in the latter case they might have been perused with

every interest. But when students, not knowing Arabic, have to pass them over, they, very often by their doing so, lose the thread of the sentences they start with, and thus half their interest in them ceases to exist. As no knowledge of Arabic is required for the Persian H. S., it seems quite unnecessary to introduce a number of Arabic maxims in the midst of neatly-constructed Persian sentences. I wonder why this defect, too obvious to be overlooked, has not been done away with by the authorities, for, being a selection, the 'Iqd-i Gul can never be divested of the original grandeur of its beautiful ideas and excellent style in consequence of such omissions or alterations.

After two years' incessant toil, (for my time was invariably taken up with my professional duties of teaching officers), I have been able at last to finish my long-contemplated translation. I do not know how far I have succeeded in my humble attempt, but, to the best of my belief, I have spared no pains to make my work perfectly literal and at the same time agreeable to my readers. No doubt the translation of the Gulistān by Mr. Platts and that of the Anwār-i Suhailī by Professor Eastwick and Mr. Wollaston, are excellent and literal, but they are too expensive and bulky to be of the least general use. Under these circumstances I thought that a translation of the selected portions of these two works at a moderate price would be more desirable, and with a view to supply this desideratum I took upon myself the arduous task of translating the text. In giving the English equivalents to the many synonyms in the Anwār-i Suhailī, I had many difficulties to surmount, and once felt half-inclined to forego my attempt, but perseverance got the better of my irresolution, and I afterwards set myself to work at it with saint-like fortitude.

My translation would have been placed before the public in a year's time, but having in the middle of June last year

unfortunately fractured my right wrist by a fall from the engine tram-car, I was laid up for six weeks with pain, and could not use a pen for some months. My work was nearly finished when this sudden calamity befel me, and it would have thus remained incomplete, had not my eldest son, Arshad az Zamān Khān, a boy of twelve years old, acted as my *amanuensis* like the daughters of the immortal Milton in his blindness. I am greatly indebted to him for the help which he has afforded me in copying out neatly and pretty correctly for the press, more than half my pencil-written and scrawled translation of the book. My warmest thanks are, also, due to my valued friends and able colleagues Maulavī Amīnullah and Munshī Ghulām Ḳuddus, for their occasional help in revising with me my translation. I must not conclude my prefatory remarks without tendering my most cordial acknowledgments to Dr. Ghulām Akbar for his unremitting care and unsparing attention in very nearly restoring my broken wrist to its natural state. Had he not given me this timely help, my work probably would never have appeared, and all my previous labors would doubtless have been thrown to the winds.

A. KHĀN.

CALCUTTA,
6th August, 1883.

SELECTIONS

FROM

THE GULISTĀN.

IN THE NAME OF GOD, THE MERCIFUL, THE COMPASSIONATE.*

CHAPTER I.

ON THE CHARACTER OF KINGS.

STORY I.

I have heard of a king, who, in order to put to death a prisoner, made a sign. The helpless man, in a state of despair, began in the language he knew (*lit.* possessed) to abuse the king, and to say reproachful words.† As (the wise) have said: —*Saying*, "Whosoever washeth his hands of life, sayeth what he hath in his mind."

VERSE.

When hopeless becometh a man, loose groweth his tongue:
Just like a vanquished cat, which maketh an attack upon a dog.

COUPLET.

At the time of necessity, when no (way to) flight remains,
The hand seizes the point of a sharp sword.

---

* It is customary amongst us not to begin any work or book without using this Arabic phrase.

† This meaning of سقط *sakat* has not been given in Johnson's Persian dictionary.

The king asked, "What does he say?" One of the viziers, who was good-tempered, said, "O my lord! he says, '*Those who subdue their anger, and those who forgive men, God loveth (such) benevolent ones.*'" The king had pity on him, and from the intention of (shedding) his blood refrained himself. Another minister, who was his rival, said, "It does not behove us children of the same species that, in the presence of kings, we should speak any word but truth. This (fellow) gave abuse to the king, and spoke improper (words)." The king, at this speech, contracted his face (into wrinkles), and said, "To me his falsehood appeared more acceptable than the truth which thou hast uttered; for, that had the appearance of good in it, and this has its foundation on wickedness. And the wise men have said, 'Falsehood mixed with good intention, is better than mischief-creating truth.'"

COUPLET.

Whatsoever a king does which he (the adviser) says,
It is a pity if but good he speaks (any thing).

This elegant maxim* on the arched entrance of the palace of Farīdūn† was written:—

DISTICH.

"The world, O brother! does not last with any body:
On the Creator of the world fix thy mind,—and that's all.
Put not thy support and reliance on the kingdom of the world,
For many men like thee she has reared and killed.
When the intention of departing the pure soul makes,
What (matters it) dying on a throne or on the surface of the ground?"

* لطيفه *latīfa* means "a pleasantry," but here it is used in its general sense, signifying "any thing elegant."

† Farīdūn was the 7th king of Persia. He was the son of a prince named Abtīn, who was put to death by Ẓaḥḥak, an usurper, when Farīdūn was two months old. Ẓaḥḥak was afterwards killed by a blacksmith of Ispahan, who raised Farīdūn to the throne of Persia. Farīdūn was a very just and able prince. He was the boast of the Persians, and a model of every virtue. His reign commenced about 750 B. C.

STORY II.

One of the kings of Khurāsān* saw Sulṭān Maḥmūd Sabuktagīn† in a dream, a hundred years after his death, when the whole of his body had become dissolved (*lit.* scattered), and was reduced to dust,—except his eyes, which were moving in the sockets. All the wise men in the interpretation of this dream failed, but a Darwesh performed its (act of) interpretation, and said, "His eyes are still looking about, because his kingdom is with others."

STANZA.

Many a renowned person under the earth they have buried,
So that of his existence not a trace on the surface of the earth has been left.
And that old corpse which they deposited under the earth,
The dust has so eaten it that not a bone of it has remained.
Immortal is the glorious name of Naushīrawān‡ on account of justice;
Although many (days) have passed since Naushīrawān has ceased to exist.
Do good, O so and so! and reckon life a good gain
Before that, when the voice comes 'Such an one did not exist.'

STORY III.

I have heard of a king's son who was short-sized and thin-looking, and his other brothers tall of stature and fair-faced. Once the king looked at him with hatred and contempt. The son, through sagacity, perceived it, and said, "O father! a wise short one is better than a tall fool. Whatever is smaller in stature is higher (*lit.* better) in value."

Proverb. 'The sheep is clean, and the elephant unclean.'

---

* A large country on the north-east of Persia.

† *i. e.* Sultān Maḥmūd of Ghaznī. He succeeded his father Sabuktagīn in 997 A. D. and died in 1030 A. D.

‡ Naushīrawān was the 20th king of the 4th dynasty of Persia. He was eminently noted for his justice, and was contemporary with the Roman emperor Justinian. The Prophet was born in his reign.

Couplet.

'The smallest of mountains of the earth is Sinai, and verily it is*
The greatest before God in rank and in dignity.'

Stanza.

Hast thou heard that a lean wise one
Said one day to a fat blockhead?
'An Arab horse, if he becomes weak,
Is notwithstanding better than a stall (full) of asses.'

The father laughed (at this speech), and the pillars† of state approved (of it), and his brothers were offended to the very soul.

Stanza.

So long as a man shall not have spoken a word,
His defects and talents will have remained concealed.
Do not imagine every pie-bald thing to be a game,‡
It may be that a tiger should be asleep.

I have heard that at that moment a formidable enemy to the king shewed himself. When the two armies faced each other, the first man, who impelled his horse into the field was that son, and he was thus saying,—

Stanza.

"I am not he, whose back on the day of battle thou shalt see,
—I am this one, that in the midst of dust and blood thou shalt see a head (of his).
He who brings about a fight, sports with his own blood
On the day of battle.§ He who flies, (sports) with the blood of a soldier."

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* طور *ṭūr* the Mount Sinai in Arabia, on the top of which Moses conferred with the Almighty. Hence the renown.

† ارکان *ārkān* Arabic plural of رکن *rukn* "a pillar."

‡ There is a different, nay appropriate, reading of this line in other editions. It runs thus:—

هر بیشه گمان مبر که خالیست - شاید که پلنگ خفته باشد

i. e. "do not imagine every forest to be empty, for perhaps a tiger may be asleep (in it)."

The English dictionaries do not give the word پیسه *pīsa* "pie-bald." They say نهالي *nihālī* "a small carpet," but do not give the meaning of "game" at all. My authority is the Burhān-i Qāṭi, or Sharḥ Gulistān in Urdu.

§ میدان *maidān* means also "battle."

Thus having said, he attacked the troops of the enemy, and overthrew several veterans.* When he came before his father, he kissed the ground (in token) of service, and said,—

STANZA.

"O thou! to whom my person appeared slender,
Behold!† regard not fatness as a merit.
A slender-waisted horse is useful
In the day of battle,—not a fatted‡ bull."

They have related that (the number of) the troops of the enemy was beyond conception, and these (*i. e.* the prince's) few. A party (of the latter) formed the intention of running away. The son gave a shout, and said, "O men! exert yourselves, so that you may not put on the dress of women." In (the minds of) the troopers, by his saying, increased ardour arose, and they at once made an attack. I have heard that on that very day they gained a victory over the enemy. The father kissed his head and eyes, and took him in his embrace, and every day shewed him greater attention, until he made him his heir-apparent.§ His brothers bore him envy, and put into his food poison. His sister saw (this) from an upper apartment, and tapped the window. The son, through penetration, perceived this, and drew back his hand from food, and said, "It is impossible that the talented should die, and the foolish occupy their place!"

COUPLET.

No one would come under the shadow of the owl,
Although the phœnix|| from the world becomes non-existent.

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* *Lit.* "several men of business."

† تا *tā* means also "behold."

‡ The ي *y* in پرواری *parwārī* has been put for rhyming with پنداري *pindārī*. The word گاو پرواری *gāo-i parwārī* means "a fatted bull."

§ ولي عهد *walī 'ahad* = (ولي *master* + عهد *agreement*) = acknowledged heir.

|| هما *humā* a bird peculiar to the East. It is supposed to fly constantly in the air, and never to touch the ground. It is looked upon as a bird of happy omen; for, if its shadow falls on the head of any person, he or she, will in time wear a crown. It eats bones only, and does not hurt any body. The owl, on the contrary, is considered a bird of ill omen.

They gave the father information of this circumstance. He sent for his brothers, and gave to each suitable punishment;* and out of the different parts of his countries fixed (for each) a portion, so that disturbance was put down and quarrel ceased; for (the wise) have said, "Ten beggars under a blanket do sleep,—two kings in one country can not be contained."

STANZA.

Half a loaf of bread if a man of God eats,
He makes a present to the poor of the other half.
If a king takes the seven regions† (of the world),
He notwithstanding (remains) in the anxiety of (conquering) another country.

STORY IV.

A gang of Arabian robbers had stationed themselves on the summit of a mountain, and intercepted the passage of the caravan. And the subjects of the cities on account of their stratagems were terrified,‡ and the army of the Sulṭān was overcome (by them), for this reason that they had brought an impregnable place of refuge on the top of the mountain into their possession, and made it their retreat and dwelling-place. The governors of the countries of that quarter consulted about the removal of the injuries (inflicted) by them, saying, "If this band in this very manner continue for a time, resistance would become impossible."

VERSE.

A tree which has now taken root,
By the strength of a single man comes out from its place.
If thou thus leave it for a time,
By an engine thou canst not pull it off from the root.

---

* گوشمالي *gosh-mālī* = (گوش *ear* + ماليدن *to rub*) = Chastisement, such as schoolmasters inflict on boys pulling their ears.

† The Muhammadan authors divide the habitable world into seven climes, which must be something equivalent to the old divisions of Europe, Asia, Africa, North and South America, Australia and Polynesia. Hence "the seven climes" signify "the whole world."

‡ مرهوب *marhūb* from رهب *rahab* "fearing," signifying "terrible," and not "terrified." The dictionaries do not give this latter meaning. I have had to put this to make sense. The word مرعوب *mar'ūb* "over-awed" as in other editions would have been quite appropriate.

The source of a fountain ought to be stopped by a spade,
When it has become full, it is not possible to be forded by an elephant.

The consultation (*lit.* word) was fixed upon this, (namely), that they deputed some one to play the spy on them, and they themselves watched the opportunity, until that time when (the robbers) had pushed themselves forward against a tribe, and the place remained empty. They sent a few from those men who had seen service, and were tried in battle, so that in the pass of the mountain they remained concealed. At the time of night when the robbers came back having strolled about and bringing with them their spoil, they placed their goods, and undid their weapons. The first enemy who made an attack on their heads was Sleep. As soon as one watch of the night had passed,

COUPLET.

The orb of the sun went down in darkness;
Jonas went into the mouth of the fish.*

The valiant men sprang out of their place of ambush, and tied the hand of each (*lit.* one by one) behind his back, and in the morning presented all at the court of the king. The monarch gave a sign to put all to death. It happened that there was a young man among them, the fruit of whose prime of youth had newly sprung up, and the freshness of the rose-garden of whose cheeks had just expanded. One of the viziers kissed the foot of the throne of the king, and placed his head (*lit.* face) of intercession on the ground, and said, "This child has not as yet derived from the garden of his youth any advantage: I have this hope from your Majesty's kindness and good nature, that by sparing the blood (of his life) you will be pleased to confer a favor on this slave." The king, at these words, contracted his face (into wrinkles), and said,—

* When the prophet Jonah or Jonas, son of Amittai, was ordered by God to preach to the inhabitants of Nineveh, he disobeyed His commands, and fled on board a ship bound for Tarshish. He met with a severe storm in the sea, and was thrown overboard by his fellow-passengers who considered his presence in the ship as ominous. He was swallowed up by a fish, and remained in its belly for three days and nights. He prayed to God for his disobedience of conduct, and was forgiven.

COUPLET.

"One, whose origin is bad, does not take to the manners (*lit.* rays) of good men.
The instructing of an unworthy one is like (putting) a walnut upon a dome.*

"To exterminate their race of wickedness is proper; for, to put out the fire, and to leave the spark,—to kill a snake, and to preserve its young is not the act of wise men.

STANZA.

"Though the clouds should rain down the water of life,
Never from the branch of the willow thou shalt eat fruit.
With the low do not pass thy time: †
For, from the mat-reed thou canst not taste sugar."

The vizier heard these words. Willingly or unwillingly he approved of them, and on the excellence of the judgment of the king bestowed commendations, and said, "What my lord (*may his kingdom be eternal!*) has been pleased to remark is the essence of reason. But if in the train of the bad had he received instruction, he would have imbibed their nature, and become one of them. But this slave is hopeful that in the society of the good he will receive (*lit.* accept) education, and adopt the nature of the wise; for, he is yet but a child, and the refractory habit and perverseness of that band have not fixed themselves in his disposition. And in the traditions of the Prophet it is (said), '*There is no person born, but verily he is begotten according to the Faith (of Islām): but his parents make a Jew of him, and a Christian of him, and a fire-worshipper of him.*'

STANZA.

The son‡ of Noah associated with the wicked:
His apostolic family became extinct.
The dog of the Companions of the cave§ for a few days
Followed the steps of the good, and became a rational being (*lit.* man)."

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* As a walnut will not stop on a dome if you put it there, in the same manner education has no hold on the unworthy.

† *i. e.* "Waste not thy time in educating a low person."

‡ *i. e.* Cain.

§ *i. e.* the seven Sleepers. It is mentioned in the 18th Chapter of the Qorān that in consequence of the persecution of Emperor Decius, seven young Christians of Ephesus fled to a cave with their only dog, where they slept for 155 years.

He said thus much, and a number of the courtiers of the king joined him in intercession, so that the monarch abstained from his inclination of (shedding) his blood, and said, "I have pardoned him, although I did not see this an advisable course.

Quatrain.

Dost thou know what Zāl* said to the warrior Rustam?
'An enemy should not be considered as contemptible and helpless.'
I saw much water (flow) from a small fountain;
When it increased, it carried away the camel and its load.

In short, (the family of the vizier) brought up the son with tenderness and care, and appointed a well-bred tutor for his instruction, so that he taught him elegance of address, and replication, and all the manners (requisite) for the service of kings: and in the estimation of all he was approved. One day, the vizier, in the presence of the king, was thus relating his good qualities, "The instruction of the wise has made an impression on him, and his former ignorance has gone out of his nature, and he has imbibed the habit of the wise." The king smiled at this speech, and said:—

Couplet.

Thou hast been nourished with our milk, and brought up near us,
Then who told thee that thou art the son of a tiger?
When the nature is a nature of evil,
Then the instructions of a disciplinarian will be of no avail.

"In the end a wolf's cub will become a wolf,
Although he grows up with men."

A year or two after this (conversation) passed away. A number of vagabonds of that quarter joined him, and tied the knot of fraternity, so that at the time of opportunity, he killed the vizier with his two sons, and in the cave of the robbers sat down in the place of his father, and became a rebel. The king seized the finger of astonishment in his teeth,† and said,—

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* زال *zāl* the father of Rustam, one of the most renowned of Persian heroes. He was the Hercules of his time. His valiant deeds are given in the Shāh Nāmah by Firdausī.
† "Biting the finger" amongst us denotes *surprise*.

STANZA.

"A good sword out of bad iron how can one make?
A worthless man does not by means of instruction become a (good) man, O sage!
The rain, in the benignity of whose nature there is no difference,
In the garden produces tulips, and in the barren soil weeds.

"A barren soil does not bring forth spikenard,
In it the seed of thy hope do not waste.
To do good to the wicked is such,
As doing evil towards* good men."

STORY V.

I saw at the door of the palace of Ughlumish† the son of a foot-soldier, who possessed wisdom and sagacity and understanding and penetration beyond praise. Even from the time of his childhood the marks of greatness were manifest in his forehead, and the brilliancy of the lights of intelligence was visible on it.

COUPLET.

High above his head through wisdom
The star of sublimity was shining.

In short, he became approved in the eyes of the Sulṭān, for he possessed the beauty of person and the perfection of mind. And the wise have said, 'Opulence consists in the mind, not in riches; and greatness lies in wisdom, not in age.'

COUPLET.

A boy, who,‡ in wisdom, is old,
Becomes before men of wisdom a great one.§

His companions‖ bore envy towards him, and accused him of a crime.

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* *i. e.* "in the place of."

† Ughlumish was the son of the celebrated Tartar conqueror Chengiz Khān.

‡ کو *ko* is put for که او *kih o* "that who."

§ This couplet is not in any of the other editions of the Gulistān.

‖ i. e. "children of the (same) genus." Hence "equals or colleagues."

HEMISTICH.

What can the enemy do, when the friend is kind?

The king asked, "What is the cause of the enmity of them towards thee?" He said, "Under the shadow of the wealth of your Majesty (*may his kingdom be enternal!*) I made all agreeable, except the envious, who will not be satisfied but by the decline of my fortune. And may the wealth of your Majesty be lasting!"

STANZA.

I can do this that I should not distress the heart of any body;
To the envious what can I do?—for, he himself is in pain.*
Die, so that thou mayst be released, O envious one! For, this is a grief
From the troubles of which, except by death, thou canst not be saved.

The unlucky ones, with desire, wish for
The decay of the fortune and position of the lucky.
If in the day the eyes of the bat do not see,
To the fountain (of the rays) of the sun what fault is there?
If thou want the truth,—a thousand such eyes
Should better be blind than the sun obscured.

STORY VI.

They relate the story of one of the kings of Persia, who had extended the hand of tyranny on the property of his subjects, and commenced violence and oppression to such an extent that the people by the devices of his cruelty had become disgusted,† and from the anguish of his oppression taken the road of exile. When his subjects grew less, and the resources‡ of his country sustained loss, his treasury remained empty, and enemies from every side mustered strong.

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* The prose order of this line would have been thus:—

حسود را چه کنم که او خود برنج است

Here the prepositions به and در are synonymous: one of them is therefore redundant.

† *Lit.* "had come to (the end of) their lives."

‡ This meaning of ارتفاع *irtifā'* has not been given in any of the Persian dictionaries.

Stanza.

Whoever wants a defender* in the day of misfortune,
Tell him, "In the days of prosperity (lit. safety) strive for generosity."
If thou dost not treat kindly a slave with a ring in his ear, he will go away.
Shew kindness—kindness (for ever)—so that a stranger will become (thy slave) with a ring in his ear.

Once in his court they were reading the book Shāh Nāmah† about the decline of the kingdom of Ẓaḥḥak,‡ and the reign of Farīdūn.§ The vizier asked the king, saying, "Farīdūn had no treasure and followers, how was the kingdom secured to him?" He said, "The people, through partiality, rallied round him and strengthened him. He gained the royal dignity." (The vizier) said, "O king! since the gathering round of the people is the means of sovereignty, why then|| dost thou scatter the men?—perhaps thou hast no inclination for royalty."

Couplet.

This is better that thou shouldst cherish the army at (the risk of) thy life;
For a Sulṭān by means of his troops exercises sovereignty.

The king said, "What is the cause of the flocking together of the army and subjects?" He said, "It is necessary for the king (to shew) liberality that they may rally round him, and (also) clemency, so that under the shelter of his kingdom they may sit down secure: and thou hast not either of these two."

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* From فریاد *faryād* "complaint" and رس from رسیدن *rasīdan* "to attain." Hence, "one who attends to a complaint."

† شاهنامه *shāh-nāmah* a poetical history of the ancient Persian kings written by the celebrated Firdausī, the Homer of the East, at the desire of Sulṭān Maḥmūd, king of Ghaznī. It contains 60,000 couplets, and consists of Persian words *only*. It was the work of thirty years.

‡ Ẓaḥḥāk, the 5th king of Persia, notorious for his cruelty and oppression. He was an usurper.

§ Vide note ‡ on page 2.

|| مر *mar* a Persian particle used by way of pleonasm before nouns.

Distich.

A dealer in oppression cannot govern,
For, by a wolf the duty of a shepherd cannot be performed.
A king, who lays the foundation of tyranny,
Digs the foundation-wall of his own empire.

The advice of his well-advising vizier did not appear suitable to the temper of the king. On account of this speech he turned away his face (from him), and sent him to prison. A long time had not elasped when the sons of the uncle of the king rose up for quarrel, and claimed their father's kingdom. A tribe, who had been pestered to death by his hand of oppression, and were dispersed, rallied round, and supported them, so that the country passed from his possession, and was fixed upon them.

Stanza.

That king, who countenances tyranny over the weak,
(Finds) his friend in the day of adversity a powerful enemy.
With thy subjects make peace, and from the quarrel of thy enemy sit down secure,
For, to a just king his subjects are his troops.

STORY VII.

A king with his Persian slave was seated in a vessel. The slave had never seen the sea, nor experienced the inconvenience of a boat. He commenced weeping and lamenting, and a trembling pervaded his body. However much they caressed him, he would not keep quite. The happiness of the king on account of him was rendered disagreeable,—he knew of no remedy. There was a wise man in that boat. He said to the king, "If thou grantest me the order, I will make him silent." He said, "It will be the greatest favor." He gave the command, so that they threw the slave into the sea. At last, he had to undergo (*lit.* eat) several immersions. They laid hold of his hair, and brought him towards the boat. With his two hands he hung on to the rudder of the vessel. When an hour had passed, he sat in a corner, and held his peace. To the king (this plan) appeared laudable, and he said, "At first the discomfort of being drowned he had not experienced, nor the value of the safety in a boat he did know.

In the same manner that man knows the value of safety who becomes involved in a misfortune."

STANZA.

O satiated one! a barley-loaf does not appear nice to thee;
That one is my mistress who to thee is deformed.
To the Houries of Paradise Hell would be Purgatory,
Ask the inmates of Hell if Purgatory is Paradise.

COUPLET.

There is a difference between him whose mistress is in his bosom,
And that one whose two expecting eyes are on the door.

STORY VIII.

They said to Hurmuz,* "In thy father's ministers what fault didst thou find that thou ordered them to be imprisoned?" He said, "I have not discovered any fault, but I saw that awe of me in their minds is unlimited, and that in my promise they do not place entire confidence. I dreaded that from the fear of injury to their own selves they might form the intention of destroying me. Hence the saying of the wise I put in practice, who have remarked,—

STANZA.

"He who fears thee fear him, O wise man!
Although with a hundred like him thou mayst come out (victorious) in fighting.
Dost thou not see that when the cat becomes helpless,
He tears out with his claws the eyes of the tiger.
For this (reason) the snake bites the foot of the shepherd,
Because it fears he will crush its head with a stone."

STORY IX.

One of the unjust kings said to a pious man, "Than all acts of devotion which is more excellent?" He said, "Thy sleeping half the day, so that in that one moment thou wilt not oppress people."

* Hurmuz was the son of Naushīrawān the Just. He was a notorious tyrant.

Stanza.

I saw a tyrant asleep half the day.
I said, "This one is a scourge,—better that sleep has hold of him.
That one whose sleep is better than his wakefulness,
Such a bad-lived one is better dead."

STORY X.

I have heard of one of the kings, who had turned his night into day in pleasure, and in the height (*lit.* end) of his intoxication, was thus saying,—

Couplet.

"For me in the world there is not a moment more pleasant than this,
Since I have no anxiety for good and evil, and sorrow for any body."

A naked Darwesh, who in the cold was sleeping outside, heard this and said,—

Couplet.

"O thou! equal* to thy fortune there is none in the world.
I admit that thou hast no sorrow,—I, too, have no grief."

The king was pleased. A bag of a thousand *dīnārs*† he held out of the window, and said, "Hold out thy skirt!" He said, "Whence shall I produce a skirt, when I have no garment?" The king had more pity (on him): he added to it a rich robe, and sent it before him. The Darwesh, in a short time, consumed all that ready money, and squandered it, and came again.

Couplet.

In the hands of free‡ men riches do not find security:
Neither there is patience in the heart of a lover, nor water in a sieve.

At a time when the king had no care for him, they related his case. The king got into a passion, and contracted his face (into wrinkles.) And for this reason men of intelligence and experience have observed that against the passion and fury of kings it is necessary to be full of caution; for, chiefly their

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* Here بہ *ba* in بہ اقبال *ba iḳbāl* means "equal to."

† A *dīnār* is a Persian coin worth about $\frac{1}{20}$th of a farthing.

‡ *i. e.* "free from worldly care."

minds are attached to the important affairs of the kingdom, and they cannot stand the vulgar throng. Sometimes they are offended in saluting, and at other times bestow a rich robe in abusing.

VERSE.

Unlawful become to him the bounties of the king,
Who does not watch the leisure-time (of the king).
The power of speech until thou dost not find in (*lit.* before) thee,
By talking nonsense do not lose thy own consequence.

(The king) said, "Drive away this wanton-eyed extravagant beggar, who has thrown away so much wealth in a short time; since the riches of the imperial treasury* are morsels for the poor,—not food for the brothers of devils."

STANZA.

A fool who in bright day sets up a camphor candle,
Soon it turns out† that at night there remains no oil for him‡ in his lamp.

One of his well-advising viziers said, "O lord of the whole universe! I see this is advisable that to such persons a sufficient quantity§ in parts should be allowed, so that in the necessary expenses for living|| they may not dissipate it. But what thou hast said with regard to violence and prohibition is not consistent with the nature of the masters¶ of resolution. To make one hopeful of kindness, and again to wound him with disappointment is not worthy (the dignity) of humane persons."

COUPLET.

On thy own face the door of avarice cannot be opened :**
When opened,—with violence it cannot be shut.††

* بیت المال *bait-al-māl*=(بیت *house* + ال *the* + مال *treasure*) =the exchequer into which payments on various accounts are made applicable to the support of different classes of persons.

† from باشیدن *bāshīdan* "to become."

‡ کش *kash* shortened for که ایشان *kih eshān* to preserve metre.

§ وجه *wajh* denotes "means," and کفاف *kafāf* signifies "sufficient (to keep one from begging)."

|| نفقه *nafka* a periphrasis of four words.

¶ ارباب *ārbāb* plural of رب *rabb* "master."

** Or more freely, "you cannot in your own presence throw open the door of charity."

†† فراز *farāz* means, "shutting" as well as "opening." The latter meaning is applicable here."

COUPLET.

A bird flies to the place where there is grain,
Not to the place it goes where there is nothing.*

STANZA.

No one sees the thirsty (pilgrims) of Hijāz†
Gathered round the bank of the Salt Sea.
Wherever there is a fountain sweet,
Men, and birds and ants crowd together.

STORY XI.

One of the ancient kings in the management of his kingdom shewed neglect, and kept his troops in difficulty. As a matter of course‡ a formidable enemy made his appearance. All turned their backs, and set their faces towards flight.

COUPLET.

When (kings) withhold money from the sepoy,
He grudges to carry his hand to his sword.

I reproached one of those who had friendship with me, and said, "He is a base ungrateful, and low unthankful one, who, upon a little change of circumstances, turns away from his old master, and folds up his obligations of favors (received) for years." He said, "If thou with kindness excuse me, it will be proper;§ since my horse was without barley, and my saddle-cloth in pawn. A Sulṭān, who with regard to gold acts towards his sepoy with niggardliness, for him by (risking) his life he cannot shew bravery."

COUPLET.

Give gold to the sepoy, so that he may give his head,
If thou dost not give him gold, he puts his head in the world.||

VERSE.

When a warrior becomes satiated, he fights hard;
And one with an empty belly runs away with ardour.

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* The word چي *chī* in the second line is put for چيز *chīz* "a thing" to preserve metre.

† *i. e.* Mecca or the adjacent country Arabia Petræa.

‡ This meaning of لاجرم *lajaram* will be better applicable here than "necessarily."

§ This word is used here in its primitive sense, derived from the verb شايستن *shāyestan* "to be proper."

|| *i. e.* "he will seek his fortune somewhere in the wide world."

STORY XII.

One of the kings of Arabia was ill in his state of old age. His hope of life he had cut off. By chance, a horseman came in by the gate, and said, "May good news attend thee! since by thy Majesty's auspices we have taken such a fort, and seized the enemies as prisoners, and the soldiery and peasantry of that quarter have in a mass become obedient to thy orders." The king heaved a cold sigh, and said, "This glad news is not for me, (but) for my enemies, *i. e.* the heirs of the kingdom."

STANZA.

In this hope, alas! my precious life came to an end,
That whatever is in my mind should come in by the door.*
My bounden hope has come to pass, but of what avail? Since
There is no hope that my past life should come back.

The hand of Death struck the drum of departure:
Oh! my two eyes! bid farewell to the head!
Oh! the palm of my hands, and fore-arms and arms!
All of you bid farewell to each other.
Over me the fallen (and) worsted one,†
At last, O friends! pass.
My time has been passed in ignorance.
I have not done (my duty),—do you take warning.

STORY XIII.

At the head (*lit.* pillow) of the tomb of Yaḥyā,‡ the prophet, (*on whom be peace!*) I was assiduous in prayer in the principal mosque§ of Damascus. One of the kings of Arabia, who was notorious for injustice, came on a pilgrimage there, and performed his prayers, and craved for his wants.

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* Or more freely, "that I should accomplish what my heart desired."

† Here the words *dushman kām* should be construed as one word, signifying, "one whose object is hostile to him."

‡ St. John the Baptist is known amongst us by this name. He is said to be buried in a church at Damascus, which was changed into a mosque by the Muḥammadans when they conquered Syria.

§ جامع *jāmi'* a great mosque, where the prayer called *Khuṭba* is read on Fridays. The mosque, with all its attached buildings, generally comprising a caravansary, an alms-house and a school is called the *Jāmi*, while the place of worship is termed the *Masjid*.

Couplet.

The poor and the rich are slaves of the dust of this door:
Those who are richer are poorer.

At that time he turned his face towards me, and said, "On account of the blessing of the Darweshes, and the sincerity of their dealings, direct thy mind (in prayer) along with me; for, I am afraid of a formidable enemy." I said to him, "Shew mercy to thy weak subjects, so that from a powerful foe thou mayst not experience any trouble."

Stanza.

With powerful arms, and with the strength of thy finger-tips,
It is a sin to break the palm of the hand of the weak poor.
Does not he fear who pities not the fallen?—
For, should his feet slip, nobody will seize his hand.*
He who sowed the seed of evil, and expected good (result),
Pampered a foolish brain, and entertained a vain fancy.
Take out the cotton from thy ears, and give justice to mankind;
If thou dost not give justice, (know) there is a day of retribution.

Verse.

The children of Adam are limbs of one another,†
Who, in their creation, are from one essence.
When Time involves one member in pain,
For the other limbs no ease remains.
Thou who art unconcerned of the troubles of others,
It is not proper that they should apply to thee the name of Man.

STORY XIV.

A Darwesh of accepted prayers made his appearance at Baghdād. Hajjāj Yūsuf‡ sent for him, and said, "Offer up a prayer for my good." He said, "O God! take away his life." He said, "For God's sake, what sort of a prayer is this?" He said, "This is a prayer for thy good, and for all Muhammadans." He said, "How?" He replied, "If thou diest, the people will be released from tortures from thee, and thou from sins."

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* *i. e.* "if he be miserable, then nobody will help him."

† *i. e.* the human race is the body, as it were, of which each individual man is a member.

‡ Hajjāj Yūsuf was the ruler of 'Irāḳ Arabi under the Caliph 'Abd-al Mālik, A. H. 65. He was a notorious tyrant.

VERSE.

O powerful one, the scourge of the weak!
How long will this market of thine remain thronged (*lit.* warm)?*
Of what use will sovereign power† be to thee?
Thy dying is better,—for thou art the oppressor of mankind.

STORY XV.

One of the dismissed viziers entered the assembly of the Darweshes, and the blessing of whose society made an impression on him, and the tranquillity of mind was restored to him. The king was again pleased with him, and ordered him (to rejoin) his post. He would not consent, and said, "Dismissal is better than employment."

QUATRAIN.

Those who sat in the corner of safety
Have stopped the teeth of dogs, and the mouths of men.
They have torn up the papers, and broken the pens;
From the hands and tongues of critics have escaped.

The king said, "At all events we want a wise competent man, who may be fit for the regulation of the kingdom." He said, "The sign of a wise competent man is this that to such affairs he should not surrender himself."

COUPLET.

The phœnix‡ over all the other birds for this reason possesses excellence,
That he eats the bones, and hurts not a bird.

STORY XVI.

They asked a lynx, "How did it happen (that thou acceptedst) the service of the tiger?" He said, "Because I eat the leavings of his prey, and from the evils of my enemies pass my

* *i. e.* "how long will this violence continue?"
† It is Dr. Forbes alone who gives the right meaning of جهانداري *jahān-dārī* in his Hindūstānī dictionary. Others say "empire."
‡ *Vide* note|| on page 5.

life under the shelter of his ferocious nature." They said, "Now that thou hast come under the shadow of his protection, and with thanks made an acknowledgement of his bounties, why dost thou not approach near, so that he may admit thee into the circle of his elect, and reckon thee amongst his devoted slaves?" He said, "Because I am not safe from his violence."

COUPLET.

Though for a hundred years a fire-worshipper lights fire,
Yet when for a moment he falls into it,—he is burnt.

Sometimes it happens that a courtier in the presence of the Sulṭān gets money, and sometimes it turns out that his head is lost. And the wise have said, "It is necessary to be careful of the fickleness of the disposition of kings; for, at one time they become annoyed at a salutation, and at other times bestow robes of honor for abuse." And they have remarked, "Over-facetiousness is a virtue in courtiers, and a fault in wise men."

COUPLET.

Do thou remain on the summit of thy own rank and dignity.
Leave sport and jest to courtiers.

STORY XVII.

One of my companions brought before me complaints of his unfavourable* time, and said, "I have small means, and a large family. The force of the weight of fasting I cannot bear: and it has oftentimes come into my mind that I should remove to another country, so that in some manner my life may pass, and nobody may have any information of my good or bad (fortune)."

COUPLET.

"Many a hungry one has slept (*i. e.* died), and no one knew who he is,
Many a life has come to the lips,—so that over which no one wept."

"Again of the exultation of my enemies I am afraid, who, in derision, might laugh behind my back, and impute my exertions in behalf of my family to a want of humanity, and say,—

* *Lit.* "not assisting," from ساعد *sā'id* "the fore-arm."

STANZA.

'Look at that immodest one, who never
Will see the face of good fortune!
He likes his own ease of body:
He leaves his wife and children in difficulty."

"And of the science of accounts, as thou art aware, I know something. If, by your help, any means (of livelihood) can be fixed, which may be the cause of the tranquillity of my mind, for the rest of my life from the performance of which gratitude I shall not be able to come out (successful)." I said, "O brother! the service of kings has two sides (to it),—the hope of a livelihood (*lit.* bread), and the fear of life. It is contrary to the opinion of the wise to fall for the hope of bread into the fear of life."

STANZA.

Nobody comes to the house of a poor man,
Saying, 'Pay the taxes on thy land and garden.'
Either be content with the excess (*lit.* distractions) of his anger,
Or place thy entrails (*lit.* heart-strings) before the crow.*"

He said, "Thou hast not spoken these words consistent with my circumstance, and hast not returned an answer to my question. Hast thou not heard it,—whoever does not practise dishonesty, his hand does not tremble in (rendering) accounts?"

COUPLET.

"Rectitude is the means of pleasing God:
I never saw any body lost on the right road."

"And the wise have said, 'Four persons are hard pressed† by four persons:—the tax-payer by the Sulṭān, and the thief by the watchman, and the adulterer by the tale-bearer, and the courtezan by the police superintendent.' He whose accounts are clear, what fear has he of rendering his accounts?

VERSES.

Do not commit extravagance‡ in office, if thou wishest
That, at the time of thy dismissal, the power of thy enemy may be circumscribed.

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* *i e.* "either bear with the man's unkindness, or give him all you have."

† *Lit.* "come to (the end of) their lives."

‡ *Lit.* "width of step."

Do thou remain pure, and have no fear, O brother! of anybody:
Washermen beat dirty clothes against the stone."

I said, "The story of that fox is applicable to thy case, whom they saw going, running away, and (sometimes) falling and (sometimes) rising." Some one asked him, "What is the misfortune, that it has become the occasion of so much fear?" He said, "I have heard that they are seizing camels on account of forced labour." They said, "O fool! what connection has a camel with thee, and what resemblance hast thou to it?" He said, "Be silent. If the envious should, through selfishness, say, 'This, also, is the young of a camel,' and I be seized, who will have the anxiety of releasing me? And until the antidote is brought from 'Irāq, the snake-bitten one may be dead." Notwithstanding, thou hast learning, and honesty, and piety, and integrity, yet the envious* are in ambush, and the enemies sitting in a corner. If, whatever be thy good qualities, they should relate contrary to them, thou wilt fall in the way of the king's displeasure. During that crisis who will have the power to speak (for thee)? Hence I see it advisable that thou shouldst protect the kingdom of contentment, and talk of abandoning (the idea of possessing) authority; for the wise men have said,—

COUPLET.

'In the sea there are innumerable advantages:
If thou wishest it,—safety is on the shore.'"

When my companion heard this word, he got into a passion, and contracted his face (into wrinkles), and began to utter words mixed with displeasure, saying, "This is what sort of judgment, and propriety, and understanding, and sense? The saying of the wise has proved correct, who have remarked, 'Friends in prison are useful, for, at the table all enemies appear as friends.'"

STANZA.

Do not reckon him thy friend, who, in thy prosperity,
Boasts of friendship, and professes brotherly affection.
He becomes thy friend who takes thee by the hand
In thy state of distress and misery.

I saw that he was being disconcerted, and that he was listening to my advice with some grudging. To the superintendent of finance I went. On account of the former

* متعنّد *muta'annid* from عناد *'inād* "envy." One who seeks the ruin and destruction of another.

acquaintance which existed between us, I told him the state of (my friend's) case, and mentioned to him his fitness and capacity, so that he appointed* him to a petty office. A few days passed away. He saw the amiableness of his disposition, and approved of his good management. His affairs got better than that (*lit.* passed beyond that), and he was established in a post higher than it. Thus was the star of his good fortune in the ascendant, until it reached the zenith of his desire: and he became the immediate attendant of the presence of the Sulṭān, and the referee and the confidant. I rejoiced at the prosperity (*lit.* safety) of his position, and said,—

COUPLET.

"Do not be uneasy about any knotty affair, and let not thy heart be broken,
For the water of the fountain of life is in darkness."

VERSE.

Take care, do not grieve, O brothers of misfortunes!
For the Most Merciful God's bounties are hidden.

COUPLET.

Sit not down sour at the revolutions of the Time. For patience,
Though bitter, yet yields sweet fruits.

At that time, I, with a number of friends, happened to undertake a journey to Hijāz. When from the pilgrimage to Mecca I had returned, he (came out) two stages to receive me. I saw that his outward plight was wretched, and that he was in the form of poor men. I asked him, "What is the matter?" He replied, "Just as thou saidst. A party bore me a grudge, and attributed to me (the charge of) embezzlement, and the king (*may his kingdom be eternal!*) in discovering the truth did not show any curiosity, and my old acquaintances and sincere friends kept silent as regarded the word of truth, and forgot our long friendship.

STANZA.

"Dost thou not see that in the presence of the lord of rank,
They, while praising him, place their hands on their breast?
If the Time throws him down from his hold (*lit.* feet),
The whole world would place its feet on his head."

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* Here the nominative of the verb نصب کردن *naṣb kardan* and of two others is "*Ṣāḥib-i dīwān*," and not "they" as is generally the case. The plural number has been used here for *respect.*

"In short, I was subject to various kinds of tortures, until this week when the good news of the safe return (*lit.* safety) of the pilgrims* arrived. They released me from heavy imprisonment." I said, "Thou wouldst not accept my advice, when I told thee that the service of kings is like the voyage of the sea,—profitable as well as dangerous: either thou acquirest treasure, or in the buffetting of the waves perishest."

COUPLET.

Either pearls with his both hands a merchant keeps in his lap,
Or the waves one day cast him dead on the shore.†

I did not find it advisable any more to scratch the wounds of the poor man with the finger of reproach, and to sprinkle salt (on them). With these two couplets I cut short:—

STANZA.

"Knowest thou not that thou shalt see fetters on thy feet
When in thy ears the advice of men did not enter.
Another time if thou hast not the power (to endure) the sting,
Put not thy fingers into the hole of the scorpion."

STORY XVIII.

They have related that for Naushīrawān the Just‡ they were roasting some game at a hunting-place. There was no salt. (One of his courtiers)§ sent to the village a slave so that he may bring salt. (Naushīrawān)§ said, "Take it for money (*lit.* price), so that it may not become a bad precedent, and the village may not be ruined." (The courtier)§ said, "By this quantity what harm can arise?" (The king)§ said, "The basis of oppression from the first has been small in the world: whoever came added to it, until it reached this extent."

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* حجاج *ḥujjaj* pl. of حاج *ḥāj* "a pilgrim to Mecca."

† Here is a play upon the word كنار *kinār* meaning "lap" as well as "sea-shore."

‡ Vide note ‡ on page 3.

§ As the nominatives to the verbs فرستاد *firistād* and گفت *guft* are not expressed here, I had to put these ellipses to suit the sense.

STANZA.

If from the garden of his subject a king eats an apple,
His slaves will pull up the tree by the root.
For half an egg when a Sulṭān allows tyranny to be exercised,
His troops will stick a thousand fowls on spits.

COUPLET.

A tyrant of bad living does not exist (for ever):
The curses (of all) remain on him perpetually.

STORY XIX.

I have heard of a revenue-collector, who used to ruin the houses of the subjects, so that he might replenish the treasury of the Sulṭān. He was unmindful of the saying of the wise, who have remarked, 'Whoever oppresseth the people in order that he may gain the heart of the Sulṭān, God Most High will set the very people against him, so that they may bring down destruction upon his person.'

COUPLET.

The burning fire does not do (that) with wild rue,
Which the smoke (*i. e.* sighs) of the heart of the afflicted does.

They say that the chief of all animals is the lion, and the ass the meanest of beasts: and, in accordance with the wise, a burden-bearing ass is better than a man-tearing lion.

VERSE.

The poor ass, though wanting in sense,
Is, since it carries burdens, held dear.
Burden-bearing oxen and donkeys,
Are better than man-oppressing people.

A part of his bad qualities became known to the king by means of his penetration: he put him to the rack, and killed him with various tortures.

STANZA.

The approbation of the Sulṭān will not be gained,
So long as thou dost not seek (to win) the hearts of his slaves.
If thou wishest that God should bestow (His favors) on thee,
To the people of God do good.

They have related that one who had experienced his tyranny passed over his head, and reflected on his wretched state, and said,—

STANZA.

"Not every one, who has the strength of arms and rank,
Can, in power, eat the property of men with impunity.
Thou canst carry down thy throat a hard bone,
But it will rend thy stomach when it sticks down to the navel."

STORY XX.

They relate the story of a man-oppressor, who struck a pious man on the head with a stone. The Darwesh had not the power to revenge himself. He kept the stone with him, till a time when the king became angry with that soldier. He put him in prison within a well. The Darwesh came, and smote him on the head with the stone. He said, "Who art thou, and why didst thou hit me with this stone?" He said, "I am such an one, and this stone is the very one with which, on such a day, thou struck me on the head." He said, "Where wert thou so long a time?" He said, "I dreaded thy position: now that I saw thee in the well, I thought the opportunity a good one; for, the wise have said,—

VERSE.

'When thou seest a worthless man fortunate,
(Thou wilt also see that)* wise men have chosen to submit themselves.
When thou hast not tearing sharp nails,
With the bad it is better that thou shouldst fight less.
Whoever with the steel-armed locked his fingers together,
Hurt his delicate (*lit.* poor) fore-arm.
Wait until Time fastens his hand,
Then, to the gratification of thy friends, knock out his brains.'"

STORY XXI.

One of the kings had a terrible† disease, such that it is better not to repeat a discription of it. A number of physicians of Greece‡ were unanimous, saying, "Verily, for this dis-

* This sentence is elliptical.

† From هول *haul* "fear."

‡ Greece was famous for eminent physicians, such as, Plato, Lukmān, Galen and Avicenna. All the Muḥammadan doctors, not knowing English, imitate their theories.

order there is no remedy, but the gall of a man who should be noted for certain qualities." (The king) ordered, so that they made a search (for him). They found a peasant's son with the qualities which the physicians had described. They summoned his father and mother, and with immense riches made them satisfied, and the judge passed his religious sentence, saying, "To shed the blood of one of the subjects for the safety of the life of the king should be lawful." The executioner made an attempt (to take his life). The boy turned his head towards heaven, and smiled. The king asked, "In this state what place is there to laugh?" He said, "The fondling of children rests with their father and mother, and they lodge their complaints before the judge, and demand justice from the king. Now my father and mother for the sake of worldly trifles* made me over to death (*lit.* blood), and the judge for my execution passed his sentence, and the Sulṭān sees his own good in my destruction,—except God the Most Honored and Glorified I find no protection.

COUPLET.

"Before whom shall I lay complaints against thy hands?
Even before thee—against thy hands—I want justice."

By these words the mind of the king was moved,† and he caused tears to come round‡ his eyes, and said, "My death is better than shedding the blood of the innocent." He kissed (the boy's) head and eyes, and embraced him, and pleased him with considerable (*lit.* without measure) presents, and set him free. They say that that very day the king obtained recovery.

STANZA.

In the same manner (as this) I am thinking of that couplet, which said
An elephant-driver on the bank of the river Nile,—
'If under thy feet thou wouldst know the state of the ant,
(Then) thy state is just the same under the feet of the elephant.'

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* The English dictionaries give the meaning of حطام *ḥuṭām* as "paltry," but since it is used here as a noun I have put "trifles." Mr. F. Johnson writes "avarice," for حطام دنيوي *ḥuṭām-i dunyavī.*

† *Lit.* "came together."

‡ گردانیدن *girdānīdan* "to cause to revolve." See Dr. Forbes' Hindūstānī dictionary.

STORY XXII.

One of the slaves of 'Amrūlaiṣ* had run away. People went in pursuit of him, and brought him back. The vizier had a spite against him. He gave the signal to put him to death, so that other slaves might not do the same thing. The (runaway) slave placed his head on the ground before 'Amrūlaiṣ, and said,—

Couplet.

"Whatever befalls my head, if thou approvest of it, is lawful.
What complaint will the slave make?—the lord's order is just."

"But in consequence of this that I am nourished by the bounties of this family, I do not wish that in the Resurrection thou shouldst be involved in (the charge of) my blood. If thou wouldst put this slave to death innocently, at least kill him agreeably to legal interpretation, so that in the Resurrection thou mayst not be taken out (to account)." 'Amrūlaiṣ said, "In what manner am I to interpret the law?" He replied, "Give me leave, so that I may kill the vizier: then in retaliation for him, order me to be put to death, that thou mayst kill me with justice." The king laughed, and said to the vizier, "What dost thou find advisable (in this)?" He said, "O lord! as a propitiatory offering at the tomb of thy father set this wanton-eyed one free, so that he may not throw me into danger. The fault is mine, as I placed no confidence in the saying of the wise, who have remarked,—

Stanza.

'When thou waged war with a clod-flinger,
Thou brokest thy own head with folly.
When thou threwest an arrow at thy enemy's face,
Take care! for thou sattest within his mark.'"

STORY XXIII.

A king of Zauzan† had a minister generous-hearted and good-tempered, who held all in esteem in their presence,‡ and spoke well in their absence. By him an act was committed, which, in the sight of the Sulṭān, appeared disagree-

* Name of a Persian king, who reigned in A. H. 267.
† A city between Hirāt and Naishāpūr.
‡ From وجه *wajh* "the face."

able. He fined,* and punished him. The officers of the king acknowledged his former favors (*lit.* rewards), and in gratitude for them had pledged themselves (to him). At the time of his being in custody, they shewed him favor and courtesy, and did not consider violence and punishment proper for him.

STANZA.

Make peace with thy enemy. If, one day, he
Blames thee behind thy back, praise him in his presence.
After all words will proceed from the mouth of the obnoxious;
If thou wishest not his words to be bitter, make his mouth sweet.

Until whatever served matter for the displeasure of the king, he came out (not guilty) of the charge of some of it, and for the rest remained in prison. One of the neighbouring† kings secretly sent him a message, saying "The monarchs of that quarter did not know the value of such a great man, and disgraced him. If the precious mind of such an one (*may God better his circumstances!*) should direct its attention towards us, the most perfect endeavours will be made in paying regard to his feelings; since the grandees‡ of our court are proud§ of his interview, and expectant of the answer of these words." The minister had knowledge of this, and was alarmed at the danger. Instantly, a brief answer,—such as he thought proper, that should it become public there might not be any danger,—he wrote on the back of the page (of the letter), and despatched it. One of the dependents, who was apprised of this, gave information to the king, saying, "Such an one, whom thou hast imprisoned, holds correspondence with the neighbouring monarchs." The king got into a passion, and orderd an investigation of this news. They apprehended the messenger, and read his letter. It was written that, "The good opinion of your Highnesses with regard to this slave is greater than the merits of this slave, but

* The dictionaries do not give this meaning. They say "oppression." Dr. Forbes gives "spoliation," but puts مصادره *muṣādara* under the head of "fine."

† Plu. of ناحية *nāḥīya* "territory."

‡ Plu. of عين *'ain* "the eye."

§ This must be a misprint for مفتخر *muftakhir* from فخر *fakhar* "boasting." مفتقر *muftaḳir* means "reduced to poverty" derived from فقر *faḳr* "poverty." This meaning will be ridiculous here.

this slave has no power to accept the honor which you have offered,* for this reason that I have been brought up by the bounties of this family, and for the sake of a slight degree of change in (his) mind, he can not act with ingratitude towards his old benefactor; for, they have said,—

COUPLET.

'He, who in thy behalf, shews kindness every moment
Grant him pardon, if during his whole life he does thee one act of tyranny.' "

The king approved of his grateful conduct, and bestowed on him robes of honor and favor, and asked his pardon, saying, "I have committed a mistake, and oppressed thee who art innocent." He said, "The slave in this matter does not see any fault even of your Majesty, but the decree of the True Lord was such that verily something unpleasant should befall this slave. Hence it is better (that it should come) through thy hands, since thou possessest on this slave rights of former benefits, and hands† (to shew) favors. For the sages have remarked,—

VERSE.

'If injury comes to thee from mankind do not grieve,
For, neither ease nor pain comes from people.
Know that from God (proceeds) the opposition between foes and friends,
Since the hearts of both are in His possession.
Although the arrow flies from the bow,
A man of wisdom looks to the archer.' "

STORY XXIV.

A certain one in the art of wrestling had reached perfection, for he knew three hundred and sixty excellent sleights in this art; and every day in a different manner wrestled. But his heart‡ was attached to the beauty of one of his pupils. He taught him three hundred and fifty-nine sleights, but one feat, in the teaching of which he delayed. In a word, the boy in skill and strength reached perfection, and to none was left the power of contending with him. Until one day in the presence of the king of that time he said, "The

* *Lit.* "and the honor of accepting what you have offered, has for this slave no possibility of a consent."
† ايادي *āyādī* pl. of. يد *yad* "a hand."
‡ *Lit.* "a corner of his heart."

superiority, which my teacher possesses over me, is owing to his seniority, and to his right of instructing me; otherwise, in strength I am not inferior to him, and in skill equal to him." These words appeared displeasing to the king. He ordered that they should wrestle. They made arrangements for a spacious place; and the pillars of state, and the nobles of the court, and the warriors of the kingdom, were in attendance. The boy came like a mad elephant, with such a shock that had there been an iron mountain, he would have torn it from its place. The tutor knew that the youth in strength was superior to him, and in skill equal, he (therefore), by means of that rare sleight which he had kept concealed from him, fastened on him. The boy knew not how to repel it. The tutor, with both hands, lifted him from the ground, and whirled him round over his head, and dashed him on the ground. A shout arose from the people. The king ordered to give the tutor robes of honor and immense riches, and himself threatened and reproved the boy, saying, "With thy own benefactor thou puttest in a claim for opposition, and could not carry it to perfection!" The boy said, "O lord! the tutor in strength did not gain superiority over me, but in the art of wrestling there remained a nice point, which he withheld from me. To-day by means of that nice point he got the victory over me." The tutor said, "For the sake of such a day as this I reserved it; for, the wise have said, 'Do not give the friend so much power, for, if he shows enmity, he may be able (to do so).' Hast thou not heard what one said who had suffered wrong from his *protegé?*

COUPLET.

'I taught him archery every day,
And when his arm waxed strong, he shot me.'"

STANZA.

Either there was no gratitude by itself in the world,
Or, perhaps nobody at this time did not practice it.
No one learnt the science of archery from me,
Who in the end did not make me his butt.

STORY XXV.

A solitary Darwesh was seated in the corner of a desert. A king passed by him. The Darwesh, since (he has in his possession) the kingdom of contentment, did not lift up his

head, and shewed no attention. The Sulṭān, because (he possesses) the pomp of royalty, got into a passion, and said, "This band of rag-wearers are like beasts,—they possess no civility nor humanity." The vizier came near the Darwesh, and said, "The Sulṭān of the surface of the earth passed by thee, why didst thou not do him homage, and perform the ceremonies of respect?" He said, "Tell the king to expect service from that person, who expects favors from him.* (Let him know) farther that kings are for the protection of their subjects,—not subjects for the service of kings."

STANZA.

"The king is the guardian of the poor.
Though his bounties are (shewn) with the splendour of his wealth.
The sheep are not for the shepherd,
But the shepherd is for their service."

"If thou findest one fortunate,
(And) the heart of another sore with struggles,†
Wait for a few days,—so that the earth
May eat the brain of the scheming head.
The difference between royalty and servitude departed,
When the written Decree came to pass.
If any person should open the earth of the dead,
He could not distinguish the rich from the poor."

The saying of the Darwesh appeared sound to the king. He said, "Ask something of me." He said, "I want this that thou wilt not again give me the trouble." He said, "Give me a piece of advice." He said,—

COUPLET.

"Reflect,‡ now§ that wealth is in thy possession,
That this wealth and kingdom must pass from hand to hand.

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* *Lit.* "thee."

† The literal meaning of مجاهدت *mujāhadat* is "fighting for the faith against infidels."

‡ دریاب *daryāb* is the imperative of دریافتن *daryāftan* "to investigate."

§ کنون *kunūṇ* is the short of اکنون *aknūṇ* "now." This is used in poetry only.

STORY XXVI.

One of the viziers went to Ẕūnnūn, the Egyptian,* and asked his blessing. He said, "Day and night I am employed in the service of the king, and hopeful of his good-will, and afraid of his punishment." Ẕūnnūn wept, and said, "Had I feared God as thou the Sulṭān, I should have been of the number of his sincere friends."

STANZA.

Had there been no hope of weal and woe,
The foot of the Darwesh would have been on the sky.
If the vizier had feared God
As much as he (fears) the king,—he would have been an angel.

STORY XXVII.

A king, in order to put to death an innocent man, made a sign. The helpless man said in the language he knew (*lit.* possessed), "O king! in consequence of the anger which thou hast against me, seek not thy own injury." He said, "In what way?" He replied, "This torture on me will expire in a moment, and its sin will remain on thee for ever."

QUATRAIN.

"The period of life has passed away like the desert wind:
Bitterness and joy, and the deformed and beautiful, have departed.
The tyrant thought that he committed violence on me,
On his neck it remained, and passed over me."

The admonition of his appeared salutary to the king, and he refrained himself from the idea of (shedding) his blood.

STORY XXVIII.

The ministers of Naushīrawān† were debating an important business about the affairs of government, and each

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* Abū-al Fazl surnamed Ẕūnnūn, was the son of a fisherman named Ibrāhīm. He was born in Egypt, and died A. H. 245. Notwithstanding his great renown in being a saint, he still goes by the title of Ẕūnnūn, or "master of fishes."

† Vide note ‡ on page 3.

according to his judgment was giving his opinion. The king, also, in this manner was thinking of a plan. Būzurchimihr* preferred the opinion of the king. The other viziers said to him in private, "What excellence didst thou see in the opinion of the king over the judgment of so many wise men?" He said, "On account of this that the result of the affair is not known, and the opinions of all are at the will (of God),—whether they be right or wrong. Hence to conform to his opinion is better, so that if it be contrary to reason, we may, in consequence of our following him, be safe from his reproaches; as they have remarked,—

VERSE.

'To give (*lit.* to seek) an opinion contrary to that of the king
Would be to wash one's own hands of his blood.†
If the king says of the day, 'This is night,'
It ought to be said, 'Behold! the moon and the Pleiades!'"

STORY XXIX.

A traveller twisted his ringlets, saying, "I am a descendant of 'Alī:"‡ and with a caravan of Hijāz§ he came into a city, saying, "I am coming from a pilgrimage to Mecca." And he took a long ode in the presence of the king, saying, "I have composed it." One of the courtiers of the king, who that year had returned from a voyage, said, "I saw him at the 'Idi-azhā‖ in Basra,¶ how can he be a Hāji?"** Another said, "I know him: his father was a Christian."—

* The prime minister of Naushīrawān, the Just.

† *i. e.* "to despair of life."

‡ علوي *'alavī* (from علي) a descendant of 'Alī, the son-in-law of the Prophet.

§ Vide note † on page 17.

‖ This festival is held among the Muhammadans in commemoration of Abraham's offering up his son Isma'īl as a sacrifice to God. It takes place on the tenth day of the last month of Zi'l-hajj of the Muhammadan year.

¶ Basra, a sea-port town in the Persian Gulf.

** A Hāji is a Musalmān who *has* made the pilgrimage to Mecca. Hāj is one who goes to perform such pilgrimage. *Hajjāj* is its plural.

And they found his verses in the Poem* of Anwarī.† The king ordered, "They should punish him,—for, why did he tell so many lies?" He said, "O lord of the surface of the earth! I have one more word: if it be not true, whatever punishment thou mayst order, I shall be worthy of it." He said, "What is that?" He said,—

STANZA.

"If a stranger before thee brings curds,
Two measures (*i. e.* parts) of it are water, and one spoonful of
 it is sour-milk.
If thou hast heard any idle talk from this slave, be not offended;
—A world-seeing man tells many a falsehood."

The king laughed, and said, "Thou hast not spoken a truer word than this." He ordered, so that whatever was expected‡ by him they kept ready.

STORY XXX.

One of the sons of Hārūn-ar Rashīd§ came in the presence of his father flushed (*lit.* tainted) with anger, and said, "Such a foot-soldier's son gave me abuse." Hārūn-ar Rashīd said to his pillars of state, "What may be the punishment of such a person?" One suggested his being put to death, and another his tongue being cut out, and the third his being fined.|| Hārūn said, "O son! it would be an (an act of) generosity if thou wert to forgive him, and if thou canst not, thou, too, give him the abuse,—not to such an extent that

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* دیوان *dīwān* "a book of poems containing verses terminating with *alif*, *be* and so on to the last letter *yā*."

† Anwarī a celebrated Persian poet, who lived in the reign of Sulṭān Sanjār of the Seljūḳ family. He died about A. D. 1200.

‡ مامول *māmūl* (from امل *amal* "hope") "what is expected" by him as being the descendant of 'Alī.

§ Hārūn-ar Rashīd, or 'Hārūn the Just,' was the 5th Caliph of the house of 'Abbās, the uncle of our Prophet, and the 26th from him. He was eminently noted for justice and liberality, and was fond of adventures, many of which have been graphically described in the well-known "Arabian Nights." He reigned 22 years, *i. e.*, from A. D. 786 to A. D. 808. He was contemporary with Charlemagne.

|| Vide note* on page 30.

it should exceed the bounds of revenge; for, (then) the violence would be from thy side, and complaint from the part of the opponent."

STANZA.

He is not a man, who, in the opinion of the wise,
Seeks a quarrel with a fierce elephant.
Really that man is a man indeed,*
Who, when anger overcomes him, does not utter nonsense.

VERSE.

An evil-tempered one abused a certain one,
He bore it patiently, and said, "O thou! of happy end!
I am worse than that thou wishest to say, 'Thou art so;'†
For, I know my faults,—like me thou dost not know them."

STORY XXXI.

With a number of great men I was seated in a boat. A skiff sunk in the sea: two brothers fell into a whirlpool. One of the great men said to the pilot, "Catch these two drowning ones, so that I will give thee fifty *dīnārs*‡ for each." The pilot saved one, and the other delivered over his soul to God. I said, "The period (*lit.* remnant) of his existence was not left, for that (reason) thou failed in seizing him." The pilot laughed, and said, "What thou spokest is correct; and, moreover, the inclination of my mind in saving this one was greater on this account, that at one time (when) I was exhausted on the road, this one made me sit on his camel; and from the hand of the other I had received a whipping." I said, "*The Great God hath said truly, 'Whoever did good, did it for his own nature, and whoever did evil, did it against himself.*'"

STANZA.

As far as thou art able, wound (*lit.* scratch) not the heart of any body.
For in this path (of life) there may be thorns.
Accomplish the business of the poor Darwesh;
Since thou mayst have business too.

* *Lit.* "by way of certainty."

† بترزانم *batar-zānam* is put for بدتر ازان ام *badtar-azānam* and اني *ānī* "so thou art."

‡ Vide note ‡ on page 15.

STORY XXXII.

I have heard of one of the kings of Arabia, who ordered the people connected with his exchequer, saying, "Double the allowance* of a certain person whatever it be; for, he is a close attendant at court, and waits for my orders; and all the other servants are engaged in sports and amusements, and negligent in the performance of their duty." A man of sanctity heard this, and said, "The exalted ranks of slaves at the shrine of God, the Glorious and the High One, bear this resemblance."

VERSE.

If for two mornings any body waits in the service of the king,
On the third undoubtedly he looks at him with favor.
For the sincere worshippers this is the hope
'That they will not return hopeless from the threshold of God.'

DISTICH.

Greatness consists in the obeying of orders;
The violation of orders is a proof of disappointment.
He, who has the aspect of the upright,
Places the head of obedience on the threshold.

STORY XXXIII.

There were some persons in my company. Their exterior was adorned with virtue, and their interior decked with excellence. One of the great men entertained a high opinion with respect to this band and settled a pension upon them. But one among them did an act which was unbecoming the character of the Darweshes. The opinion of that person was changed (*lit.* corrupted), and their market declined.† I wished that by some way or other I would recover the means of sustenance for my friends. An intention of waiting on him I formed: the door-keeper would not admit me, and spoke with rudeness. I forgave him.

STANZA.

To the door of a lord, and a vizier, and a Sulṭān
Walk not around without an interest.

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* This meaning of مرسوم *marsūm* (from رسم *rasm* "custom") should be added in the English dictionaries.

† *i. e.* "their allowance was stopped."

When the dog and the porter find a poor man,
This one (the porter) seizes the collar, and that one (the dog) the skirt of his dress.

As soon as the immediate attendants in the presence of that great man got information of my circumstance, they brought me in with respect, and assigned me a higher place, but with humility I sat down lower, and said,—

Couplet.

"Let me alone, for I am an abject slave:
(Allow me) so that I may sit in the ranks of menials."

(The great man) said,—

Hemistich.

"O God! O God! what a place it is for this saying!"

Couplet.

"If on my head and eyes thou sittest,
I would bear with thy airs, for thou art lovely."

In a word I sat down, and in every subject of conversation I joined, until the story of the mistake of my friends was brought in. I said,—

Stanza.

"What fault did the lord of former bounties see
That he regards in his own sight his slaves as contemptible?
To God alone belongs* perfect greatness and kindness,
For He seeth a fault, and giveth as usual the daily bread."

The man of authority† approved of this speech, and ordered that they should again arrange about the means of sustenance for my friends, and pay off supplies for their days of suspension‡. I returned thanks for his bounties, and kissed the ground (in token) of service, and asked forgiveness for my boldness, and immediately came out, and said,—

* راست *rāst* is meant for را است *rā āst*. The second *alif* has been struck out for rhyme.

† The word حاکم *ḥākim* has been used here in its primitive sense derived from the word حکم *ḥukm* "an order."

‡ تعطيل *ta'ṭīl* from عطل *'aṭl* "the state of being idle."

STANZA.

"Since the Temple of Mecca* became the point† of our wants,‡ from distant countries
People go to visit it many a league.
Thou oughtest to put up with such as we are;
For, no one throws a stone at a fruitless tree."§

STORY XXXIV.

A king's son received abundant riches from his father as heritage. He opened the hand of generosity, and did justice to his liberality, and lavished unstinted fortune on his soldiers, and subjects.

STANZA.

The brain|| is not perfumed¶ by a tray of wood aloes.
Put it on the fire that it may smell ambergris.
If thou want greatness, practice liberality:
For, as long as thou scatterest not grain it will not grow.

One of his imprudent companions** began to admonish him thus, "Former kings have hoarded this treasure by their exertions, and for good have stored it up. Hold back thy hand from this act, for, events are before thee, and enemies in ambush. It is not proper that thou shouldst be in want at the time of need."

* كعبة *ka'bah* is the Temple of Mecca. There is a stone in it, which was as white as snow, but it has now become almost black on account of the pilgrims kissing or touching it when they go to visit the Temple. The cause of this blackness is attributed to the sins of those pilgrims who apply their hands or lips to it. This indeed is a miracle.

† قبلة *kiblah* is the point to which Musalmāns turn their faces while in prayer.

‡ The whole sentence means freely:—"since the Temple of Mecca is the bestower of our wants."

§ The natural order of this line is:—

هیچ کس بر درخت بے بر سنگ نزند

|| مشام *mashām* means "smell" as well as "the sensorium of smell."

¶ From اسائیدن *āsāyīdan* "to rest," hence as a secondary meaning it denotes here "to be perfumed."

** جلسا *julasā* plural of جلیس *julīs* "a companion."

STANZA.

"If thou bestow wealth on the common people,
To each beggar a grain of rice will come.
Why takest thou not from each a grain of silver,
So that every day a treasure will be collected for thee."

The king's son at this speech contracted his face (into wrinkles); and it was not consistent with his lofty sentiments. And verily he threatened him harshly, and said, "God Most High hath made me the owner of these kingdoms, so that I may enjoy and distribute (my treasure): I am not a guard that I should protect it."

COUPLET.

"Qārūn* died, who had forty chambers of treasure;
Naushīrawān† perished not, for, he left behind him a good name."

STORY XXXV.

They relate the story of a tyrant, who used to purchase fire-wood from the poor with unfairness, and give to the rich in the manner (they chose it).‡ It happened that a man of sanctity passed by him, and said,—

COUPLET.

"Thou art a snake, so that whomsoever thou seest thou bitest;
Or an owl, so that wherever thou sittest thou diggest."

STANZA.

"Although thy violence may pass (unpunished) with us,
With the Omniscient God it will not pass.
Do not excercise tyranny over the people of the earth,
So that their imprecations§ may not rise up to heaven."

* Qārūn is described by us as the cousin of Moses. On account of his riches and avarice, his name is proverbially applied to misers. It is said that on his refusing to pay Moses a tithe of his possessions for the public use, the earth opened and swallowed the treasure up.

† Vide note ‡ on page 3.

‡ This is the literal and appropriate meaning I would give for بہ طرح *ba ṭaraḥ*, while other translators give "by gratis," which pretty nearly corresponds to what I have given.

§ دعا *du'ā* means "good or bad prayer" in the dictionaries.

The man in power* was annoyed with him, and contracted his face (into wrinkles), and did not take any notice of him. '*The Most Powerful One seized him for his sins.*' Until one night fire fell upon his stack of fuel, and consumed the whole of his property,† and from his soft bed placed him on hot ashes. By chance, the very same man passed by him. He saw him speaking thus to his friends, "I do not know whence this fire broke out in my house." He said, "From the smoke (*i. e.* sighs) of the hearts of the poor."

STANZA.

Take care of the smoke (*i. e.* sighs) of wounded hearts,
For an inward sore will in the end break out.‡
So long as thou canst, do not distress§ a heart,
For a sigh upsets|| the world.

I have heard that on the balcony of Kai Khusrau¶ it was written :—

STANZA.

'For how many ample days—for how many long ages!
Men shall pass over our heads on this earth!
As from hand to hand the kingdom has come to us,
Into the hands of others it will thus pass.'

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* Vide note † on page 39.

† آملاک *amlāk* plu. of ملک *milk* "property." This word formed of the letters (ک *kāf*, ل *lām*, م *mīm*), gives different meanings with different punctuations to it, and their plurals are likewise different, *viz*, (1) ملک *malik* "*a king*" its plu. ملوک *mulūk*. (2) ملک *mulk* "a country" its plu. ممالک *mumālik*. (3) ملک *milk* "property" its plu. آملاک *āmlāk*. (4) ملک *malak* "an angel" its plu. ملائک *malāik*. The student ought to remember these pretty distinctions very carefully in his mind.

‡ *Lit.* "will make a head."

§ دل بهم برکردن *dil baham bar kardan*, "to distress the mind."

|| بهم برزدن *baham bar zadan* means literally "to strike any thing against another."

¶ Kai Khusrau or Cyrus the Great, king of Persia. He was a very wise prince.

STORY XXXVI.

There were two brothers, one of whom did service to the king, and the other by the exertion of his arms ate bread. Once that rich man said to his poor (brother), "Why dost thou not enter into service, so that thou mayst relieve yourself from the trouble of doing any work?" He said, "Why dost thou not do any work, so that from the disgrace of servitude thou mayst obtain release? For the wise have remarked, 'To eat the bread of barley, and to sit on the ground, is better than to fasten on a golden girdle, and stand up for service.'"

COUPLET.

With thy hands to leaven hot lime*
Is better than to fold thy hands before a nobleman.

STANZA.

My precious life has been spent in the (care)
Of what I shall eat in summer, and what I shall wear in winter.
O wicked belly! with a loaf of bread make yourself (content),
So that thou mayst not bend thy back in servitude.

STORY XXXVII.

To Hārūn-ar Rashīd† when the kingdom of Egypt was secured, he said, "Contrary to that rebel,‡ who, in the pride of (his having) the kingdom of Egypt, laid false pretensions (to Godhead), I will not give this kingdom to any one but the lowest of my own slaves." He had a negro, whose name was Khuṣaib. He conferred on him the kingdom of Egypt. And they have related that his wisdom and penetration were to this degree that one year a body of Egyptian farmers brought before him a complaint, saying, "On the banks of the river Nile we had sown cotton: unseasonable rain came, and destroyed it." He said,

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* This line, if paraphrased, would stand thus:—
آهک تفته بدست خمیر کردن *āhak-i tafta ba dast khamīr kardan.*

† Vide note § on page 36.

‡ *i. e.* Pharaoh.

"You ought to have sown wool, so that it would not have been destroyed!" A wise man heard this, laughed and said,—

DISTICH.

"If our daily means increased (in proportion) to our knowledge,
Than the fool (no one) would have been scantier in means.
To the ignorant He gives (*lit.* conveys) such daily food,
That a wise man at it remains astonished."

DISTICH.

Fortune and wealth exist not in practical knowledge,
—Without the assistance of Heaven they can not be (gained).
It has happened in the world often,
That the indiscreet is distinguished, and the wise despised.
The alchymist dies of anguish and grief;
A fool among ruins finds a treasure!

STORY XXXVIII.

They asked Alexander,* "In what manner didst thou capture the countries of the East and West, when former kings exceeded† thee in riches, and in years, and in troops, and such a victory had not been obtained by them?" He said, "By the assistance of God Most High whatever country I took, I did not oppress its subjects, and did not mention (*lit.* carry) the names of former kings but with respect (*lit.* goodness)."

COUPLET.

Men of intelligence will not call him great,
Who utters the names of the great with scurrility.

STANZA.

All these are nothing when they pass away,
—Fortune and throne, and command and prohibition,‡ and seizing and holding.§
Injure not the good name of the departed,
So that thy good name may remain lasting.

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* *i. e.* Alexander the Great of Greece.

† *Lit.* "when for former kings there were more riches, and years, and troops than thee."

‡ *i. e.* "absolute power."

§ *i. e.* "conquest and possession."

STORY XXXIX.

A certain one conveyed good news to Naushīrawān, the Just,* and said, "God the Exalted and Glorious hath taken away such an enemy of thine." He said, "Hast thou heard any thing that He hath exempted me (from death)?"

COUPLET.

"In the death of my enemy I have no room for joy,
Since our lives also are not lasting."

STORY XL.

A number of wise men in the court of Kisrā† were debating on a certain affair. Buzurjmihr‡ was silent. They said, "Why in this debate thou dost not speak any word with us?" He said, "Ministers are like physicians, and a physician never gives medicine but to the sick. Hence when I see that your opinion is right, for me to speak a word in it will not be wise (*lit.* wisdom)."

STANZA.

"When a business without my interference§ is accomplished,
It behoves me not to speak a word in it.
If I see that there is a blind man and a pit,
If I sit silent, it is a sin."

* Vide note‡ on page 3.

† *Kisrā* the surname of several kings of Persia. Naushīrawān is meant here.

‡ Vide note* on page 35.

§ This meaning of فضول *fazūl* has not been given in the dictionaries. Dr. Forbes gives فضولي *fazūlī* "an intermeddler."

CHAPTER II.

ON THE QUALITIES OF DARWESHES.

STORY I.

One of the great men asked a pious man, "What sayest thou with regard to such a devout man; for, others in respect of him have spoken words with censure?" He said, "In his exterior I see no fault, and in his inside I do not know the secret."

STANZA.

Whomsoever thou seest in a holy man's dress,
Know him a pious, and think* him a good man.
If thou dost not know what is in his inside (it matters not):
What business has the police superintendent with the inside of the house?

STORY II.

I saw a Darwesh, who, on the threshold of the Temple of Mecca† was rubbing his head, and saying, "Oh! Forgiving! Oh! Kind One! thou knowest what can proceed from the most tyrannical and extremely ignorant (as I am)!"

STANZA.

I have brought apology for the failings in my service,
Since I have no strength‡ in my obedience.
Sinners repent of their sins:
The knowers (of God) by means of their devotion ask for forgiveness.

The pious seek the reward of their obedience, and the merchants the price of their stock (in trade): I, the slave, have brought hope—not obedience: and I have come for the sake of

* آنگار *āngār* imperative of آنگاشتن *āngāshtan* "to think."

† Vide note* on page 40.

‡ I have put "strength" here as the appropriate meaning of *istiẓhār*, which properly denotes "imploring assistance."

begging,—not for my stock (in trade). '*Do unto me that which is worthy of Thee, and do not do unto us that of which we are worthy.*"

COUPLET.

Whether thou slayest me, or forgivest my faults, my face and head are on Thy threshold.
The slave has no order,—what thou commandest, I am on that (*i. e.* I obey).

STANZA.

At the gate of the Temple of Mecca* I saw a beggar,
Who was thus saying, and weeping abundantly,†—
"I do not say, 'Approve of my obedience,
(But) draw the pen of forgiveness over my sins.'"

STORY III.

They saw 'Abd-al Qādir Gilānī‡ (*The Mercy of God be on him!*), who, in the sacred Temple of Mecca,* having placed his face on the pebbles, was weeping and saying, "O Lord! forgive me; and, if I am deserving of punishment at the Resurrection, raise me up blind, so that in the presence of the good, I may not become ashamed."

STANZA.

(Placing) my face on the dust of humility, I say
At the time of every morning, when recollection comes to me,
'O Thou! whom I never forget,
Does the least remembrance of this slave ever occur to Thee?'

STORY IV.

A thief came into the house of a pious man: however much he searched, he got nothing. He returned heart-sick. The pious man was informed of his circumstance. He took up the blanket on which he had slept, and threw it in his roadway, so that he might not go disappointed.

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* Vide note * on page 40.

† خوش گرستن *khush giristan* "to weep bitterly," a Persian idiom.

‡ A celebrated Ṣūfī and one of the spiritual tutors of Sa'dī. He was born in Gīlān, a province of Persia, and died at Baghdād A. D. 1166. He was the founder of the Qādirya sect.

STANZA.

I have heard that men on the path of God
Have not even distressed the hearts of enemies.
When can this position be attained by thee?
—Since thou art at variance and strife with thy friends.

The friendship of the men of purity, whether in presence and whether in absence (is the same),—not like those who behind thee find fault, and before thee (shew readiness to) die.

COUPLET.

In front they are like the gentle lamb,
In rear like the man-tearing wolf.

Whoever brought and recounted before thee the faults of others,
Will, without a doubt, carry before others thy faults.

STORY V.

A few persons amongst the travellers were of the same mind (*lit.* unanimous, in a journey, and partakers of cares and comforts. I wished that I should associate myself (with them), —they would not keep company (with me). I said, "It is remote from the kindness and good disposition of great men to avert their face from the companionship of the poor, and to withhold (from them) its advantages; for I, in my own person, find such an amount of energy and activity that in the society of men I should be a clever friend,—not a weight on their minds."

COUPLET.

If I may not be a rider of beasts,
I will try for thee (as) carrier of thy saddle-cloth.

One amongst them said, "At what thou hast heard, do not make thy mind distressed; for, within these days a thief, under the appearance of the pious, came and, in the chain of our society, linked himself. Since the condition of the Darweshes is one of tranquillity, they had no suspicion of his intrusion, and admitted him into their friendship.

COUPLET.

What do men know what is in a garment?
A writer knows what is in a letter.

Distich.

The outward character of holy men is their patched garment;
This much is sufficient that their face is towards mortals.
Strive in a (good) work, and put on what thou likest;
Place a crown on thy head, and a flag on thy shoulder.*
The abandoning of the world, and the lust, and the desire is
Sanctity,†—not the quitting of thy dress.—Enough!
In a coat of mail‡ a man ought to be:
On the hermaphrodite of what use are warlike weapons?

"One day until night we had gone on, and at night time slept under the walls (*lit.* foot) of a castle. The graceless thief took up the ewer of his companion, saying, he was going for ablution. He himself went for robbery."

Couplet.

A worthless fellow, who put on§ a mendicant's dress,
Made the covering|| of the Temple of Mecca the housing of an ass.

"As soon as he disappeared from the sight of the Darweshes, he went a little, and stole a casket. Until the day became clear, that dark-minded one had gone a great way, and his innocent companions were asleep. In the morning they brought all to the fort, and committed them to prison. From that day forward we abandoned society, and took the way to retirement. We repeated (to ourselves), '*Safety lies in solitude*;' for, they have remarked,—

Stanza.

"When one amongst a tribe has committed folly,
Neither honour remains to the small nor to the great.
Dost thou not see that an ox in a pasture
Corrupts all the oxen of the village?"

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* This couplet in other words means, "It is not necessary that thou shouldst lead a secluded life, and enjoy yourself only, but at the same time thou must be sincere in thy devotion to God."

† This line, if put in simple prose, would stand thus:—

ترک دنیا وشهوت و هوس پارسائي است

‡ قزاگند *kazā-gand*= (قزا *raw silk* + گند *stuffed*). Hence a garment quilted with silk or cotton, and either worn in battle by itself or under the armour.

§ در بر کردن *dar bar kardan* means "to put in the breast." Hence the phrase means generally "to put on."

|| By جامهٔ کعبه *jāma i ka'ba* is meant the covering of black cloth embroidered with silver, in which the Temple of Mecca is arrayed. This cloth is renewed annually.

I said, "Praise and thanks be to the Great and Glorious God that from the beneficial influences of the Darweshes I did not remain excluded, although to outward appearance I was kept apart from their society. But I am benefited by this instruction (*lit.* advantage), and to me this admonition will be of use throughout the whole of my life,—

DISTICH.

'One unpolished man in an assembly
Afflicts the hearts of many a wise man.
If they fill a cistern with rose-water,
A dog, (when he) falls into it, makes the water polluted.'"*

STORY VI.

They have related that a recluse was the guest of a king. When they sat down to meals, he ate less than what was his desire, and when they stood up at prayers, he repeated them longer than it was his wont, so that they might form a high opinion of sanctity with regard to him.

COUPLET.

I fear thou wilt not arrive at the Temple of Mecca, O Arab!
For, the road to which thou art going leads to Turkistān.†

When he returned to his house he asked for the table-cloth that he might eat. He had a son possessed of intelligence. He said, "O father! thou wast at the feast of the Sulṭān, didst thou not eat food?" He said, "In their presence I did not eat any thing that it might be of use." He said, "Make up for the omission‡ of thy prayers also, since thou didst nothing that can serve thy end."

STANZA.

O thou! who hast placed thy virtues on the palm of thy hand,
Thy vices thou hast hid under thy arm-pit.
Then what dost thou wish to purchase, O conceited one!
In the day of distress with thy adulterated silver?

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* منجلاب *manjalāb* "polluted water (in which a dog or any carrion has been thrown)."

† Turkistān or the country of the Eastern Turks. It is commonly called Transoxiana.

‡ قضا *kaẓā* "making up for an omission in a religious duty, such as, praying or fasting."

STORY VII.

I remember that in the days of my childhood I was devout, and a night-riser, and fond of devotion and abstinence. One night I sat up in attendance on my father, and did not for the whole night shut up my eyes, and held the precious Book (*i. e.* the Qorān) on my lap, and a company around us were asleep. I said to my father, "Among these not one raises his head that he may perform his prayers of two genuflexions. The sleep of carelessness has so overcome them that thou wouldst say they are dead." He said, "O soul of thy father! hadst thou, too, slept, it would have been better than thy being engaged* in (repeating) the faults of men."

STANZA.

The accuser does not see any body but himself,
For, he keeps the veil of conceit before him.
If He granteth thee God-discerning eyes,
Thou wouldst not see any body humbler than thyself.

STORY VIII.

They were extolling a great man in an assembly and exaggerating his laudable qualities. After reflection he raised his head, and said, "I am such, as I know (myself to be)."

COUPLET.

It suffices with thee to harm me, O thou! who summest up my good qualities!
This is my exterior, whilst thou knowest not my interior.

STANZA.

My person in the eyes of mankind† has a goodly appearance.
But from the baseness of my inside I have bent down my head of shame.
On account of the spots and hues which the peacock has, people
Praise him; and he is ashamed of his own ugly feet.

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* *Lit* "falling."
† عالميان *'ālamīyān* plu. of عالمي *'ālami* "belonging to the world."

STORY IX.

One of the pious men of Lubnān,* whose discourses† were mentioned in the countries of the West, and who was distinguished for his miracles, came to the chief mosque‡ of Damascus. By the side of the reservoir of the well§ he was performing his ablutions. Suddenly his foot slipped: he fell into the reservoir, and with much difficulty got out of that place. When he had finished his prayers, one of his companions said to him, "I have a difficulty." He said, "What is that?" He said, "I remember that one day thou didst walk on the surface of the Western Sea,|| and thy feet did not get wet; and to-day in a six feet depth¶ of water, nothing was left of thy destruction. What mystery is there in this?" The venerable man for a time was plunged in reflection. After much deliberation, he raised his head, and said, "Hast thou not heard that the Lord of the universe** (*may God be gracious unto him, and preserve him!*), says, '*I have a time with God, during which neither the nearest angel nor any prophet that has been sent can obtain access to me,*' and he did not say it was always so. Sometimes it was thus that he would not attend to†† Gabriel and Michael, and at other times he would content himself†† with Ḥafṣa and Zainab.‡‡ *The visions of the righteous* consist *partly in manifestations and partly in obscurity*. (Mistresses thus) shew themselves (to their lovers), and remove themselves (from their sight)."

---

* *i. e.* Mount Lebanon, a chain of mountains in Syria. It is also called Libanus from the milky whiteness of its perpetual snow.

† مقامات plu. of *maḳāmat*, meaning "sitting." Hence *maḳāmāt* denotes "lectures delivered during a sitting."

‡ Vide note § on page 18.

§ كلاسه *kalāsa* are wells where travellers drink (especially pilgrims going to or coming from Mecca).

|| The Mediterranean Sea.

¶ قامت *ḳāmat* a measure of six feet.

** *i. e.* the Prophet Mahomet.

†† These meanings of در ساختن *dar sākhtan* and پرداختن *pardākhtan* should be added to those already given in the dictionaries.

‡‡ Ḥafṣa was one of the wives of the Prophet, and the daughter of his companion 'Umar. Zainab another of his numerous wives. She was a Jewess.

Couplet.

Thou shewest us Thy look, and withhold Thyself (from us);
Thou (increasest) Thy value (*lit.* market), and inflamest our desire (*lit.* fire).

Distich.

One asked that one* who had lost his son,
"O thou bright-souled! wise old man!
From Egypt thou smelt the perfume of his† coat,
Why then couldst thou not see him in the well of Canaan?"
He said, "Our state is like the flashing‡ lightning,
—At one moment manifest, and at another time hidden.
Sometimes on the highest firmament (*i. e.* heaven) I sit,
At other times I do not see the upper part of my own feet.
If a Darwesh were to remain in one state,
He would with his hand (*lit.* wrist) have flapped both the worlds."§

STORY X.

At the pricipal mosque|| of B'albak¶ I was saying a few words by way of advice to a band of people,—apathetic and dead at heart,—who had not found their way from the material to the spiritual world. I perceived that my speech (*lit.* breath) was not taking effect, and my fire (of enthusiasm) making no impression on their wet fuel.** I felt pity in the instructing of beasts and in the holding up a mirror in the assembly of the blind. But the door of my spiritual discourse was open, and the chain of my speech prolonged in explanation of this verse in the Qorān, '*And we are nearer to him than the jugular vein.*' My speech had come to this point, when I said,—

Stanza.

"My friend is nearer to me than my own self;
And this is puzzling that I am far from him.

---

* Jacob is alluded to here.
† *i. e.* Joseph's.
‡ جهان *jahān* from جهیدون *jahīdan* "to gallop."
§ *i. e.* "he would have obtained union with God."
|| Vide note § on page 18.
¶ B'albak is situated in Syria. It is now in ruins. It was the Heliopolis of the Greeks.
** *i. e.* "on their frozen hearts."

What can I do,—to whom shall I speak? For, he
Is in my bosom, and I am separated (from him)."

I was intoxicated with the wine of this discourse, and the dregs of the cup were in my hand,* when suddenly a traveller passed by the side of the assembly, and the last circulation (of the wine)† produced its effect on him. He uttered such a cry that others in sympathy with him broke into exclamation, and the rawest of the assembly were in excitement. I said, "Holy God! those far off acquainted (with Thee) are near, and those near by unacquainted (with Thee) are distant."

STANZA.

When the hearer does not understand words,
Seek not the vigor of genius in the speaker.
Get (before thee) the expanse of the field of desire,
So that the orator‡ may strike the ball‡ of eloquence.

STORY XI.

One night, in the desert of Mecca, from want of sleep my feet had lost (the power of) going. I laid down my head (on the ground), and said to the camel-driver, "Leave me alone."§ He said, "O brother! the sacred spot (*i. e.* Mecca) is in front, and the robbers in the rear: if thou goest, thou carriest thy life in safety, and if thou sleepest, thou diest."||

COUPLET.

"It is pleasant to sleep¶ under the acacia-tree on the road of the desert
On the night of march. But thou must talk of abandoning thy life."

I said, "Hast thou not heard what the wise have remarked?

---

* *i. e.* "I was greatly excited, and was about to finish my discourse."

† *i. e.* "my last words."

‡ Here is a play upon the word گوي *go,e* meaning "a speaker" as well as "a ball."

§ *Lit.* "keep thy hands from me."

|| The Oriental idiom is to use the past instead of the aorist tense as in English.

¶ In prose this verb would have been an infinitive. To preserve rhyme it has been put in the past tense.

STANZA.

'How far will the feet of the poor pedestrian go,
When from carrying* (the load) the Bactrian camel became jaded?
Until the body of the fat one becomes lean,
The lean one dies of fatigue.' "

STORY XII.

I saw a holy man who was seated on the bank of a river, and had a wound from a leopard, and which by any medicine did not get better, and for a long time in that illness he offered thanks to the Great and Glorious God. They asked him, "Why dost thou return thanks?" He said, "Thanks for this,—Praise be to God! I am involved in a misfortune,—not in a sin."

STANZA.

If that dear Friend puts me, the feeble one,† to death,
Then say not that at that moment I should have any anxiety for my life.
I would ask, 'From this poor slave what fault has proceeded,
That He ‡ became displeased with me?' I have this sorrow (only).

STORY XIII.

A Darwesh had a necessity: he stole a blanket from the house of a friend. The judge ordered, "Cut off his hand." The owner of the blanket interceded, saying, "I have forgiven him." (The judge) said, "By thy intercession I will not go beyond the limit of the law." He said thou hast spoken the truth; but whoever steals any thing out of a property bequeathed to religious purposes§, for him amputation does not appear necessary; for *the religious bequest is not owned*, and whatever is the property of the Darweshes is the legacy of the needy." To the judge this argument appeared sound, and he withheld his hand from him, and reprimanded him, saying, "Had the world become so narrow for thee, that thou

* Here the word *taḥammul* should be construed in its primitive sense, derived from *ḥamala* "he carried."

† زار *zār* is used here as an adjective, qualifying مرا *marā*.

‡ کو *ko* put for که او *kih o* "that he."

§ A periphrasis of six words to denote *waḳf*.

couldst not commit theft but in the house of such a friend?" He said, "My lord! hast thou not heard that they have said, 'Sweep* the houses of friends, and do not knock at the door of enemies.'"

COUPLET.

When thou art broken down with misfortune, do not yield thyself (*lit.* thy body) to wretchedness:
Strip off the skin of the enemies,—the leathern garments of thy friends.

STORY XIV.

A king asked a pious man, "Dost thou ever remember me?" He said, "Yes! when I forget the Great and Glorious God, I recollect thee."

COUPLET.

That one runs in every direction whom† He drives away from His presence,
And whom He invites, He does not make him run to the door of any body.

STORY XV.

One of the pious men saw in a dream a king in Paradise, and a holy man in hell. He asked, "What is the cause of the exaltation‡ of this one, and the reason of the degradation‡ of that one?—for, I had thought just the reverse of it." A voice from heaven§ came, saying, "This king is in Paradise owing to his good intention towards the Darweshes, and this pious man is in hell on account of his association with kings."

STANZA.

Of what use will thy coarse coat, and rosary, and patched garment be?
Keep thyself free from unworthy actions.

---

* Imperative of *ruftan* "to sweep."

† کش *kash* for که اش *kih ash* "that to him."

‡ درجات *darjāt* literally means "stages upwards (of Paradise)," and درکات *darkāt* "stages downwards (of hell)."

§ A periphrasis of four words to express the word ندا *nidā*.

Thou hast no need of thy using a felt cap :*
Possess (*lit.* remain in) the virtues of a Darwesh, and put on a Tartar cap.

STORY XVI.

A Darwesh, with head and feet bare, accompanied us from Kūfah† with the caravan to Mecca.‡ I saw that he had no money§ with him. He went on walking pompously, and was saying,—

Quatrain.

"Neither am I mounted on a camel, nor am like a camel under a load;
I am no lord of subjects, nor am I the slave of a king.
I draw my breath happily, and I pass my life;
I have no present sorrows and past (*lit.* non-existing) anxieties."

One, mounted on a camel, said to him, "O Darwesh! turn back, for, thou wilt perish from hardship." He would not listen, and placed his feet in the wilderness, and went on. When we arrived at the palm-grove of the tribe of Mahmūd,‖ Death overtook the rich man (*i. e.* the camel-rider). The Darwesh came up to his pillow, and said, "I did not die of hardship, and thou perished on a dromedary!"

Couplet.

A person all night at the head of a sick man wept;
When the day dawned, he died, and the patient lived!

Stanza.

Alas! many a swift-paced horse broke down,
While the lame ass carried his life (safe) to the halting-place!
Often times¶ the healthy in the earth
They have interred, and the wounded have not died!

---

* كلاه بركي *kulāh i barkī* a kind of high-crowned cap made of felt, and woven of camel's hair.

† A city on the Euphrates four days' journey from Baghdād.

‡ Vide note † on page 17.

§ This word has not been given in any dictionary. Mr. Platts in his Vocabulary of the Gulistān says "any money," "a single coin."

‖ نخلهٔ بني محمود *nakhla-i banī Mahmūd* is the name of a resting-place for the pilgrims of Mecca, three days' journey from Kūfah.

¶ بس *bas* means "many a time."

STORY XVII.

A king sent for an ignorant devotee. The holy man thought, saying, "I will take some medicine, so that I may be weak: perhaps the good opinion which (the king) has of me may be high." They have related that he took some medicine. It was deadly poison. He died.

Stanza.

He, whom I saw all kernel* like the pistachio-nut,
Was coat upon coat like an onion.
The pious, whose faces are towards men,
With their backs towards Mecca† perform prayers.

Verse.

As long as thou art the worshipper of 'Amr and Bikr and Zaid‡
Do not seek for sincerity, for thou art (a mass of) hypocrisy.
When a slave knows his own God,
It behoves him to know (none) but his God.

STORY XVIII.

(Some robbers) in the land of Greece attacked§ a caravan, and carried off riches beyond conception. The merchants set up cries and lamentations. They invoked God and the Prophet as intercessors. It had no effect.

Couplet.

When the dark-minded thief became victorious,
What anxiety has he for the cries of the caravan?

Lukmān,|| the philosopher, was in that caravan. One said to him, "Speak some words of wisdom (to the robbers),

---

* *i. e.* "whom I considered a man of some substance."

† Vide note † on page 40.

‡ These are fictitious names expressive of worldliness, and similar to those in English law, John Doe and Richard Roe. This line, in other words, means "as long as thou art a worshipper of the world."

§ This meaning of زدن *zadan* should be added in the dictionaries.

|| Lukmān was a celebrated Greek philosopher and moralist. He was a prophet also. God says in the Qorān:—ولقد اتينا لقمان الحكمة "*and verily I have given to Lukmān prophecy.*"

perhaps they might keep off their hands from our property. It would be a pity that so much riches should be lost." He said, "It would be a pity to speak word of wisdom to them."

STANZA.

When into iron the rust has eaten,
One can not remove the rust from it by a polisher.
To the dark-minded what's the use in preaching advice?
An iron nail will not penetrate a stone.

In the time of thy prosperity think of the distressed;
For, the restoring of the hearts of the poor averts misfortune.
When a beggar with weeping asks any thing of thee,
Give it to him; or else, the tyrant takes it from thee by force.

STORY XIX.

However much the most glorious Shaikh Abu-l Faraj Shams-ud-dīn bin Jauzī* (*the mercy of God be upon him!*) enjoined me to forsake music, and suggested seclusion and retirement, the prime of my youth was predominant, and lust and concupiscence were craving. Being helpless, I, in opposition to the advice of my preceptor, used to go a few steps, and from the music and society of the Darweshes to derive pleasure; and when the advice of my venerable old man came to my recollection, I used to say,—

COUPLET.

"If the judge were to sit with us, he would spread out his hand (in rapture);
If the superintendent of police drinks wine, he would hold the drunkard excused."

Till, one night, I entered into the assembly of a tribe, and saw among them a songster.

COUPLET.

Thou wouldst say that his discordant tone would break the vein of life:
More unpleasant was his voice than one's outcries at his father's death.

Sometimes the fingers of my companions were in their ears, and sometimes on their lips (signing him), "Be silent." Just as an Arab says,—

* He was the poet's teacher of science at the Nizāmiah College of Baghdād. He was born in A. H. 510, and died A. H. 597.

VERSE.

"*We are roused up to the sound of the songs on account of their sweetness;*
But thou art a singer,—if thou art silent, we find it sweet."

COUPLET.

Nobody finds pleasure in thy song,
Except at the time of going when thou becomest silent.

DISTICH.

When that lutanist* began his song,
I said to the master of the house,† "For God's sake!
Put cotton into my ears that I may not hear;
Or, open the door for me that I may go out."

In short, out of regard to the Darweshes I agreed (to their wishes), and turned a whole night into day with much struggle, and said,—

STANZA.

"The crier‡ raised his voice out of time;
He does not know how much of the night has passed.
Ask the length of the night of my eyelashes;
For, sleep for a moment has not passed round my eyes."

In the morning, by way of "congratulation," I took out my turban from my head, and a *dīnār*§ from my belt, and placed them before the minstrel, and folded him in my embrace, and returned him many thanks. My friends saw that my inclination towards him was contrary to my habit, and laughed at the weakness (*lit.* levity) of my understanding. One amongst them let loose the tongue of opposition, and began to reproach me, saying, "Thou didst not do this act suited to the judgment of the wise; for, thou gavest the tattered dress of holy men‖ to such a songster as during his whole life has not had a single coin¶ into the palm of his hand, and a fragment of gold in his drum."

---

* بربط سرا *barbaṯ-sarā*=(بربط *a Persian lute* +سرا *from* سرائدن *to play on an instrument*) =a lute-player.

† كد خدا *kad khudā* (كت *for* كد *a house*+ خدا *master*).

‡ موذن *muazzan* "a crier who summons Muḥammadans to prayer."

§ Vide note † on page 15.

‖ مشائخ *mashā,ikh* plu. of شيخ *shaikh* "a venerable old man."

¶ *Diram or dirham* "a silver coin worth about two pence."

DISTICH.

"Such a singer, may he be far from this happy mansion!
Nobody ever saw him twice in one place.
Straight as the sound came from his mouth,
The hair of men stood on an end (*lit.* their bodies).
The birds of the balcony* flew from the fear (of his song).
He distracted our brains, and split his own throat."

I said, "It is better that thou shouldst shorten the tongue of reproach; for, the great powers of this man have become manifest to me." He said, "Make me acquainted with them, too, so that we may likewise draw near him, and ask pardon for the joke which has been passed." I said, "It is for this reason that my most glorious preceptor repeatedly enjoined me to abandon music, and gave me ample advice, but it did not enter into my ear of acceptance; until this night when my auspicious fate and happy destiny guided me to this house. And through† this songster I have repented, saying, 'I shall never again for the rest of my life approach near music.'"

STANZA.

A pleasant voice from a sweet palate, mouth and lips,
Whether it produces melody or not, charms the mind.
And if they be the musical modes of 'Ushshāḳ, and Nuhāvand and 'Irāḳ,‡
From the wind-pipe of a contemptible minstrel they are disagreeable.

STORY XX.

They asked the philosopher Luḳmān§, "From whom didst thou learn manners?" He said, "From the unmannerly; for, whatever in them appeared to my sight disagreeable, I abstained from it."

STANZA.

They never say a word by way of sport,
From which one endowed with wisdom derives not instruction.
And if a hundred chapters of philosophy before a fool
Be read, it will appear to his ears as sport.

**i. e.* birds which sit on or about the balcony or eaves of houses, such as, sparrows, *maināhs*, &c.

† *Lit.* "in the hand of this songster."

‡ Names of three musical notes.

§ Vide note ‖ on page 58.

STORY XXI.

They relate the story of a devout man, who, in one night, used to eat ten maunds of food, and stand in prayers till morning! A man of sanctity heard of this, and said, "Had he eaten half a loaf, and slept, he would have been more virtuous than this."

Stanza.

Keep thy inside empty of food,
So that thou mayst see the light of divine knowledge in it.
Thou art void of wisdom, for the reason
That thou art overfilled with food up to thy nose.

STORY XXII.

The mercy of God placed for one lost in sin the lamp of grace in his way, so that he came into the circle of men ascertaining truth. By the blessing of the feet of the Darweshes, and the sincerity of their prayers, their evil qualities were converted into laudable ones. He withdrew (*lit.* shortened) his hand from lust and concupiscence, but the tongue of slanderers was lengthened with regard to him, saying, "He is (still) in his former habit, and his devotion and integrity are not worthy of reliance."*

Couplet.

By means of excuses and penitence one may be exempted from the punishment of God,
But it is not possible to escape the tongues of men.

He could not bear the force of the violence of their tongues, and carried the complaint of this matter before the superior of his order, and said, "In consequence of the virulence of the tongues of men I am in pain." The venerable old man wept, and said, "In what manner canst thou return thanks for this blessing, for thou art better than what they think of thee?"

---

* معول *mu'awwal* from عول *'awwal* "any thing in which one places confidence." Hence "worthy of reliance."

STANZA.

"How often wilt thou say, 'That the evil-minded and the envious
Are the seekers of the faults of me the poor one?
Sometimes to wish me evil they get up,
Sometimes to shed my blood they sit down.'
Be good, and let people call thee bad.
Better than that thou shouldst be bad, and they call thee good."

"But the good opinion of the great with regard to me is a perfection (by itself), and my manly qualities extremely imperfect.* It is proper (for me) to be in anxiety and in care."

COUPLET.

"Had I done those which I know,
I should have been virtuous and pious."

Verily I conceal (myself) from the eyes of my neighbours,
But God knoweth my secrets and public acts.

STANZA.

I shut the door on my own face against men,
So that they may not expose my faults.
What's the use of having the door shut? The Knower of secrets
Is One who is acquainted with what is hidden and manifest.

STORY XXIII.

They asked one of the venerable old men of Syria, "What is the real nature of Ṣūfī-ism?"† He said, "Previous to this they were a sect disturbed in appearance in the world, and collected in spirit; and to-day they are people who in appearance are collected, and in mind disturbed."

STANZA.

When at every moment the mind wanders from thee from one place to another,
In‡ solitude thou shalt not see purity.
And if thou hast rank, and wealth, and farm and merchandise,
When thy heart is with God, thou art a sitter in retirement.

---

* *Lit.* "my manly qualities are in the essence of failing."

† Religion of a peculiar sect of Muḥammadan devotees who are said to be free-thinkers on matters of faith. They are called *Ṣūfīs* or "free-thinkers."

‡ The preposition اندر *andar* is redundant here.

STORY XXIV.

I complained in the presence of one of the venerable men that, "Such an one had borne testimony to my misconduct." He said, "By thy virtues make him ashamed."

Stanza.

"Be thou of good character, so that the evil-thinker
May not have the power to speak ill of thee.
When the tune of the harp is correct,
How can it have its ears (*i. e.* screws) squeezed by the hand of the minstrel?"

STORY XXV.

I remember that in a caravan I had travelled all night, and in the morning slept by the side of a desert. A distracted man, who was with us, took the way to the wilderness, and did not enjoy a moment's rest. When it was day, I said to him, "What was this state?" He said, "I saw the nightingales engaged in plaintive songs from the trees, and the partridges (screaming) in the mountains, and the frogs (croaking) in the water, and the beasts (roaring) in the desert." I reflected, saying, "It would not be manliness (on my part) that all (should be engaged) in celebrating the praise of God,* and I asleep in carelessness."

Stanza.

Last night towards morning a bird cried out;
It robbed my sense, and patience, and power and reason.
Of one of my sincere friends
Perhaps my voice reached his ears.†
He said, 'I could not have believed, that thee
The voice of a bird would make thus bewildered.'
I said, 'This is not the condition of human nature,
—A bird reciting the praise of God, and I silent.'

---

* تسبیح *tasbīḥ* a periphrasis of five words. This is done by counting the beads of a rosary not more than a hundred, and repeating each time the word *subḥān allāh*, "O Holy God!"

† This and the line above it will make sense if transposed while reading.

STORY XXVI.

Once on a time in my journey to Arabia Petræa I was with a number of pious young men their intimate* companion and fellow-traveller.* Ever and anon they were chanting, and repeating mystic verses. There was a devout man who disbelieved the ways of the Darweshes, and was unacquainted with their sufferings. Until we arrived at the palm-grove of the tribe of Hilāl, a boy from the environs† of Arabia came out, and raised such a voice that he drew down the birds from the air. I saw the camel of the devotee prancing, and he threw the devout man, and took the way to the desert. I said, "O venerable old man! the song has made an impression on a brute, and it does not create any difference in thee!"

STANZA.

Dost thou know what that morning nightingale told me?
What sort of a man art thou thyself, who art ignorant of love?
The camel at the song of the Arab is in ecstacy and joy,
If thou hast no taste (for song), thou art a cross-tempered brute.

VERSE.

And at the time of the blowing of the furious wind over a pasture-ground,
The branches of the balsam-tree bend,—not the firm rock.

DISTICH.

In His praise‡ every object thou seest is in rapture;
That heart knows, which, in this secret, has ears.
Not (only) the nightingale on the rose is chanting His praises,
Nay§ every thorn in His praise is a tongue.

STORY XXVII.

The period of the age of one of the kings of Arabia came to an end, and he had no successor. He made a will that, whoever, in the morning, enters at first into the city, they should place the royal crown on his head, and make over the

* Literally "of the same breath," and "same step."

† Plural of ناحية *nāḥīya* "a territory."

‡ ذكر *zikr* literally means, "repeating the names, attributes and praises of God."

§ Here كه *kih* is put for بلكه *balki* "moreover."

kingdom to him. It happened that the person who first came in was a beggar, who, during his whole life, had collected morsels (of food), and sewn rag upon rag. The pillars of state and the nobles* of the court executed the will of the king, and gave up to him the keys† of the forts and treasuries. For a time he governed the kingdom. Some of the pillars of state twisted their necks from his obedience, and the kings of the (surrounding) countries rose up on every side for contest, and arrayed their troops for resistance. In short, his troops and armies were drawn together (against him), and a portion of the remote quarters of his kingdom departed from his possession. The Darwesh at this was thus troubled and wounded at heart, when one of his old friends, who, in the state of his being a beggar, was his associate, returned from a journey. He found him in such a position, and said, "Thanks be to God! that thy high fortune has aided, and prosperity guided thee. Thy rose from the thorn,—thy thorn from thy feet ‡ have come forth, until thou hast arrived at this dignity. *Verse in the Qorān:—'Verily along with distress (comes) ease.'*"

Couplet.

The bud sometimes blossoms, and sometimes withers:
The tree sometimes is naked, and sometimes clothed.

He said, "O dear friend! condole with me,—there is no room for congratulation. When thou sawest me (last) I had anxiety for a loaf of bread, and to-day the cares of a world."

Distich.

If the world be not (favorable), we are miserable:
And if it be, our feet are bound with its affections.
There is no misfortune more perplexing than this world;
For, we are (equally) distressed in mind, whether (the world)
is or is not (attainable).

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* اعیان *ā'yān* "eyes" plu. of عین *'ain.*

† مفاتیح *mufātīḥ* plural of مفتاح *miftāḥ* "any instrument by which a door is opened." Hence a key.

‡ This sentence is thus freely and metaphorically rendered:—"The rose of thy good fortune has come forth from the thorn of adversity, and though it rankled thy feet before, it has at last been taken out by means of thy prosperity."

Stanza.

If thou wantest riches, do not ask for any thing
But contentment, which is wealth easily obtained.
If a rich man should drop gold into (thy) lap,
Behold!* that thou dost not look at his virtuous action.
From the wise I have often heard,—
The patience of the poor is better than the liberality of the rich.

Verse.

If Bahrām† should roast a wild ass,
It would not be equal to the leg of a locust from an ant.‡

STORY XXVIII.

Abū Hurairah § (*may God be gracious to him!*) used every day to wait upon Muṣṭafā|| (*may the blessing and peace of God be upon him!*). One day, the Apostle (*on him be peace!*) said, "O Abū Hurairah! *visit me every other day,—thou wilt increase (for thyself) affection*, that is to say, do not come every day, so that friendship may increase." A man of sanctity said, "With all the excellences which the sun has, I have not heard that any body regarded him as a friend, owing to this that (people) see him every day except in winter, when he is concealed. Hence he is beloved."

Stanza.

To go to visit men has no blame (in it);
But not so often that they should say, "Enough."
If thou correctest (*lit.* reproachest) thyself,
Thou shalt not have to hear reproof from any body.

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* Here تا *tā* means "behold!"

†Bahrām, the sixth Persian king of that name of the dynasty of the Sassanides. He was surnamed گور *gor* from his fondness for chasing the "wild ass."

‡ *i. e.* a small gift from a poor person is equal to a large donation from a rich one.

§ Abū Hurairah was one of the companions of the Prophet. He was so very fond of a cat that the Prophet nick-named him, "The father of a cat." His real name was 'Abd-ar Raḥman.

|| "Chosen," a name of Mahomet.

STORY XXIX.

At a certain time from the society of my friends at Damascus disgust arose (in my mind). I placed my feet (*lit.* head) into the wilderness of the Holy Land (*i. e.* Jerusalem), and associated with the brutes, until at a time I became a prisoner in the hand of the Franks; and in the pit of Tripolis* they engaged me with the Jews in the work of (digging) clay. One of the chief men of Aleppo, for there was a previous acquaintance between us, passed by, and recognized me. He said, "What state is this, and in what manner dost thou pass (thy time)?" I said,—

STANZA.

"I fled from mankind into the mountains and deserts;
For, except God, I had no engagement with another.
Consider what would be my condition at that hour,
When in the shed (*lit.* stall) of those who are not men I have
 to put up with."

COUPLET.

(To have) our feet in chain before friends,
Is better than being with strangers in a garden.

He took compassion on my circumstance, and with ten *dīnārs*† released me from the bondage of the Franks, and carried me with him to Aleppo. He had a daughter: he gave her to me in marriage with a portion of a hundred *dīnārs*. It happened that the girl was ill-natured and quarrelsome-looking: she used to disturb my happiness.

DISTICH.

A bad woman in the house of a good man
Has even in this world his hell.
Beware! of a bad associate, beware!
And save us, O God! from the torments of the fire (of hell).

She loosened her tongue of reviling, and used to say, "Art thou not he whom my father ransomed‡ with ten *dīnārs*?" I said, "Yes, with ten *dīnārs* he released me from the captivity of the Franks, and for a hundred *dīnārs* made me a prisoner into thy hands!"

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* This alludes to a city in Syria, and not to that in Barbary.
† Vide note † on page 15.
‡ *Lit.* "bought back."

DISTICH.

I have heard that a great man,—a sheep
Set free from the mouth and claws of a wolf.
At the time of night he applied the knife to its throat.
The spirit of the sheep complained of him, saying,—
"From the claws of the wolf thou gottest me out;
When I saw, thou at last becamest my wolf!"

STORY XXX.

One of the kings asked a religious man, who had a large family, "How dost thou pass thy precious time?" He said, "(I pass) the night in prayer, and the morning in supplicating for my necessaries, and the whole day in the thought of my expenditures." To the king the purport of the Darwesh's hint became known. He commanded that they should fix sufficient means for his livelihood,* in order that the burden of his family might be taken off from his mind.

DISTICH.

O captive! whose feet are bound by (the cares of) a family,
Do not again think of ease.
The cares of thy children, and bread, and clothes and food,
Keep thee back from (adopting) the virtues of angels.†
The whole day I make this agreement,
That at night I shall be engaged with God.
At night when I settle myself down to prayer,‡
(I think) what in the morning shall my children eat?

STORY XXXI.

One of the religious men was living in the desert, and eating the leaves of trees. The king, with a view to pay him a visit, went to him, and said, "If thou see it advisable, come into the city, so that I will prepare a house for thee, where a convenience for devotion better than this may be obtained, and others also by the blessing of thy prayers§ may be benefitted, and imitate the goodness of thy acts." The devotee did not

* Vide note § on page 16.

† ملکوت *malkūt* denotes "angels" as well as "the angelic world."

‡ *Lit.* "at night when I tie the knot of prayer."

§ Plural of نفس *nafas* "breath" or "word."

agree to this word, and turned his face (from it.) One of the ministers of the king said, "In consideration of the wishes of the king it will be proper if thou comest for a few days into the city, and becomest acquainted with the nature of the place. Hence if the serenity of the time of you venerated ones suffer disturbance, the choice will be left (to thee)." The devotee gave his consent, and came into the city. They vacated for him the king's own summer-house. He found it a place heart-expanding and soul-refreshing.

DISTICH.

Its red roses were like the cheeks of beauties,
Its spikenards resembled the curls of the beloved.
In like manner (they were safe) from the fear of severe* cold,
(Just as) a nurse's baby (is safe from sin) not having as yet drunk her milk.†

Forthwith (the king) sent a moon-faced slave-girl before him.

VERSE.

She was such a hermit-seducing piece of the moon,—
An angel in form, and a peacock in gracefulness,
That, after seeing her, there would not be the appearance
Of patience in the bodies of pious men.

In like manner he despatched after her a slave, rare in beauty, and graceful in symmetry.

STANZA.

Men around him perished of thirst,
And he, a cup-bearer, sees but gives not to drink.
The eye by looking at him could not be satiated,
Just as a dropsical man from (seeing) the Euphrates.

The devotee began to eat delicious food, and put on handsome robes, and to smell sweet-scented fruits,‡ and to look at the beauty of the slave-girl. And the wise have said, 'The

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* عجوز *'ajūz* five or according to some seven days of the winter-solstice. Hence it means here "severe cold," and is equivalent to the "*chille kā jāṛā*" of the Hindūstānīs.

† It is our belief that as long as the baby does not taste the milk of its mother or nurse, so long it is considered free from worldly sins. Hence those roses and hyacinths of the garden were safe from the severity of cold, just as a new-born babe is free from worldly sins.

‡ Plural of فاکہہ *fākiha* "a fruit."

ringlets of the beautiful are the fetters of reason, and a snare for a shrewd bird.'

VERSE.

In the desire of (performing) thy work, I have done away with
my mind and religion notwithstanding my wisdom;
A shrewd bird I am in truth to-day,—thou a snare.

In short, the happiness * of the time of the devotee came to decay.

STANZA.

Whoever belongs to (the class of) a theologian, and a spiritual
guide, and a disciple,
And to the orators of pure mind,
When into this mean world he has come down,
He remained (entangled) in honey like flies.

Once, the king felt a desire to see him. He beheld the devotee altered in appearance from what he was at first, † and had turned out rosy and white (in color), and become plump, and put on a fine robe, and was reclining on a pillow of brocade, and a fairy-formed slave with a fan of peacock's (feathers) standing at his head. He rejoiced at the state of his prosperity (*lit.* tranquillity), and sat down (near him). In every subject of conversation he joined, until at the end of his recital, he said, "In the world I hold as friends these two classes,—the devout and the learned men." ‡ The philosophical § experienced vizier was present. He said, "O lord! the right of friendship is this that thou shouldst do good to both these classes. To the learned give gold that they may study, and to the devout do not give any thing so that they may not abstain from their devotion."

STANZA.

For a lady good-looking and fair-faced,
Painting and embellishment and turquoise ring are not neces-
sary.||
For a Darwesh of good nature and happy disposition,
The bread of an inn,¶ and scraps of beggary are not necessary.

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* دولت *daulat* also means "happiness."

† *Lit.* "changed from his first countenance."

‡ زهاد *zuhhād* plu. of زاهد *zāhid* and علما *'ulamā* plu. of عالم *'ālim*.

§ فيلسوف *failsūf* the Arabicised form of the Greek word *philosophia* from *philos* "loving" and *sophia* "wisdom."

|| *Lit.* "say be it not."

¶ *i. e.* "of charity."

STORY XXXII.

Conformably to this speech (as described above). An affair of importance occurred to a king. He said, "If the execution of this business be in accordance with my wishes, I will give as alms so many coins * to devotees. When his want was satisfied (*lit.* came out), and the anxiety of his mind was removed, the fulfilment of his vow, according to the conditions, became incumbent (on him). To one of his especial slaves he gave a bag of money that he might distribute it among devotees. They say that the slave was shrewd. He wandered about the whole day, and returned at the time of night, and placed the coins before the king, and said, "However much I searched for the devotees, I could not find them." The king said, "What a story is this? What I know of there are a hundred devotees in this city." He said, "O lord! he who is a devotee takes not gold, and he that takes gold is not a devotee." The king laughed, and said to his courtiers, "However much I have my good intentions and confidence† in behalf of this body, so much this wanton-eyed one bears enmity and dislike to them;—and he has reason on his side."

COUPLET.

A devotee who took a *diram* and *dinār* ‡ (leave him, and)
Procure another more religious than he.

STORY XXXIII.

They asked a profoundly learned man, "What dost thou say about bread given for pious purposes?"§ He said, "if they take it for the composure of their minds, and for more leisure for devotion, it is lawful: but if they sit down in a body for the sake of bread, it is unlawful."

COUPLET.

Men of piety have taken‖ bread for the sake of (enjoying) religious retirement,—
Not the corner of devotion for the sake of bread.

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* Vide note ¶ on page 60.

† This is the nearest approach to the meaning of اقرار *iḳrār* in this place.

‡ Vide notes ¶ and † on pages 60 and 15 respectively.

§ A periphrasis of five words to express نان وقف *nān i waḳf.*

‖ The nominative to گرفته اند is صاحب دلان in the second line.

STORY XXXIV.

A Darwesh came to a place where the master of that house was of a kind disposition. A number of learned men in his (*i. e.* the master's) company were each uttering a joke and pleasantry. The Darwesh had traversed the road of the desert, and become tired, and eaten nothing. One amongst them said by way of jest, "Thou oughtest also to say something." He said, "Like the rest, I have no learning and eloquence, and I have read nothing, be content with one couplet from me." All with eagerness cried, "Say on." He said,—

VERSE.

"I, a hungry man, (seated) over-against a table with food,
Am like a bachelor at the door of the bath for women."

The friends (of the assembly) perceived the excess of his humility, and brought the table-cloth before him. The lord of the feast said, "O friend! wait a while, for my servants are preparing roasted minced meat." The Darwesh raised his head, and said,—

COUPLET.

Tell them,—let there be no roasted minced meat on my table-cloth;
For, to the knocked up plain bread is pounded meat."*

STORY XXXV.

A disciple said to his spiritual guide, "What shall I do? For, by people I am harassed,—inasmuch as they come to visit me, and my time by their coming and going† is disturbed." He said, "Those who are poor give them a loan, and those who are rich, ask something from them, so that they will not turn round thee again."

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* Here is a play upon the word كوفته *kofta*, meaning "one knocked up," and "minced meat."

† This meaning of تردد *taraddud* should be added in the dictionaries. See Sharaḥ-i Gulistān in Hindūstānī.

COUPLET.

If a beggar becomes the leader of the army of True Faith,
The infidel through fear of his expecting (something) would go to the gate of China.*

STORY XXXVI.

A theologian said to his father, "Not any of those flowery speeches of the orators makes any impression on me, for this reason that I do not see their actions correspond with their preaching."

DISTICH.

They teach people the abandoning of the world;
They themselves hoard up silver and grain.
A learned man, who has talk only,†
When he speaks, does not attract the heart of any one.
He neither becomes an asserter of truth nor a wise man,
But a quadruped‡ with several books on it.
That man is learned who does no evil:
Neither does he preach to the people, nor does he himself do (the same).

'*Dost thou command mankind to their being pious, and thou forgettest thyself?*

COUPLET.

A learned man, who indulges in pleasure, and in the pampering of his body,
Is himself lost:—whom will he guide?

The father said, "O son! solely on account of this vain fancy, thou oughtest not to turn thy face from the instruc-

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* *i. e.* "To the remotest corner of the world." The Arabs and Persians believed that China was at the extremity of the world, as is evident from this saying of the Prophet:—أُطلبوا العِلمَ لَو كانَ بِالصِّين 'Acquire knowledge if it be in China.'

† *Lit.* "A learned man who has preaching and enough."

‡ Here is a play upon the word *chār-pāī*, meaning "a quadruped" and "a bedstead." With the latter sense can be made, but rather far-fetched, namely, "he is neither wise nor prudent, but he is like a bedstead having some books on it."

tions of good counsellors, and to take the road of folly, and to impute error to the learned, and to be in search of an uncorrupt learned man, and to remain excluded from the advantages of learning, like that blind man, who, at night, fell into the mire, and was saying, 'O Musalmāns! put at least a lamp over against my way.' A whorish woman exclaimed from a window, 'Thou who canst not see a lamp, what wilt thou see with a lamp?' In like manner, the society of preachers resembles the ware-houses of cloth-dealers, where, until thou givest money, thou canst not take goods, and here until thou bringest good intentions, thou canst not carry felicity."

STANZA.

Listen to the sayings of the learned with the ear of thy soul,
Although his actions correspond (*lit.* remain) not with his words.
Whatever the opponent says is wrong.
How can one asleep awaken the sleeper?
It behoves man to receive (instruction) within his ear,*
Although the advice be written on a wall.

A man of sanctity came to a college from a monastery,
He broke the bond of the society of the men of religion.
I said, "Between a learned and devout man what difference lies,
That thou preferred this sect to that?"
He said, "That (devotee) takes out his own blanket from the waves,
And this (learned man) tries that he may save the drowned."†

STORY XXXVII.

A certain one on the high road was sleeping intoxicated, and the reins of his self-control had escaped from his hand. A devotee passed by him, and beheld his disgusting‡ plight. When he raised his head from the sleep of intoxication, he said, "*When they pass by a folly, they pass by it compassionately.*"

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* *i. e.* "To receive instruction with attention."

† These two last lines mean that the devotee looks after his own class of men only, while the learned man lends a helping hand to those who wish to be benefitted by his instruction.

‡ مستقبح *mustakbaḥ* derived from قبح *kubḥ* "baseness."

STANZA.

Do not turn, O pious man! thy face from a sinner.
With forgiveness look at him.
If I am ungentlemanly in my deed,
Dost thou like gentlemen pass by me.

STORY XXXVIII.

A company of dissolute fellows came out in enmity and opposition to Darweshes, and used improper words, and beat a Darwesh. Through inability (to bear it) he laid his complaints before the chief of his order, saying, "Such a state has befallen me." He said, "O my son! the patched robe of Darweshes is the garment of resignation. Whoever in this dress cannot endure despair is a pretender, and the patched raiment is unlawful for him."

STANZA.

If thou receivest an injury bear up with it,
For, by forgiveness thou mayst be exempt from sins.
O brother! since our end is into dust,
Be humble before thou goest to the dust.*

COUPLET.

A large river does not become muddy by a stone:
A holy man, who takes offence, is as yet but shallow water.

STORY XXXIX.

(IN VERSE.)

Listen to this story, that in Baghdād,
There arose a dispute between a Flag and a Curtain.
The Flag, through the fatigue of the road, and the dust of the march (*lit.* stirrup),
Addressed the Curtain by way of anger—
"I and thou are both fellow-servants,
—Slaves of the court of the Sulṭān.
I, from my service, have never rested for a moment;
In time and out of time I have been on a journey.
Thou hast neither experienced trouble, nor (stormed) a fort,
Nor (endured the hardships of) the desert, and the road, and the dust.

* خاک شدن *khāk shudan* "To become humble as dust."

My feet in enterprise are forward;
Then why is thy dignity (*lit.* nearness) greater (than mine)?
Thou art near the moon-faced slaves,
(And) with jasmine-scented handmaids.
I have fallen into the hands of servants;
My feet tired in journey, and I am wandering about."
(The Curtain) said, "I place my head on the threshold,—
Not like thee do I hold up my head on the sky.
Whoever foolishly exalts his neck,
Hurls himself down headlong."
Sa'dī is lying down free:
No one comes to fight with the fallen.

STORY XL.

One of the men of sanctity saw an athlete enraged and infuriated. He asked (the people), "What is the matter with him?" They said, "A certain man has abused him." He said, "This mean one can lift a stone of a thousand maunds' weight, and cannot muster up strength (to bear) a single word."

STANZA.

Give up thy boast of the strength of thy fist and pretensions to manliness!
One subject to his mean spirit,—what (matters it if he be) either a man or a woman?
If it be possible for thee,* make a mouth sweet:
It is not manliness that thou shouldst strike with thy fist on the mouth (of another).

If one himself can tear the forehead (*i. e.* brains) of an elephant,
He (still) is not a man, who has no humanity in him.
The children of Adam have their natural shape from the dust:
If one is not humble, he is not a man.

STORY XLI.

A theologian had a daughter extremely ugly-faced. She had reached the age (*lit.* limit) of womanhood; and notwithstanding her considerable dowry and riches, no one showed any inclination to marry her.

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* *Lit.* "If to thee by hand it can come out."

COUPLET.

Damask, silk, and brocade will appear inelegant,
When placed on an ugly bride.

In short, they fastened the knot of her marriage with a blind man. On that day a physician had come from Ceylon, who could restore the eyes of the blind to sight.* They said to the theologian, "Why dost thou not cure the eyes of thy son-in-law?" He said, "I am afraid that he would be possessed of sight, and divorce my daughter."

HEMISTICH.

Better that an ugly-faced woman's husband should be blind.

STORY XLII.

They asked a great man as to the character of the Brothers of Purity.† He said, "The lowest (of their virtues) is that they hold the wishes of the hearts of their friends superior to their own affairs. And the wise have remarked, 'A brother, who is after his own plans, is neither a brother nor a relative.'"‡

COUPLET.

If thy fellow-traveller makes haste, he is not thy companion:
Do not attach thy mind to anybody, who is not united in heart to thee.

When in a kinsman there be not honesty and piety,
It is better to cut off kindly feeling than (have) friendship with our relatives.

I remember that one of the opponents objected to my wording of this couplet, and said, "God Most High, in His Glorious sayings § hath forbidden to cut off kindly feelings, and enjoined friendship with relatives.‖ And what thou

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* *Lit.* "Who used to make the eyes of the blind bright."

† *i. e.* The sect of the Sūfis, or "free-thinkers."

‡ A play upon the word خويش khwesh, meaning "self" as well as "a relative."

§ *i. e.* The Qorān.

‖ ذوالقربى *zu-l-ḳurbā* "possessed of relationship."

sayest is contradictory to that." I said, "Thou hast erred, for, it is in accordance with the Qorān,—*Even if they both (i. e. the parents) strive to make thee associate with me that of which thou hast no knowledge, then obey them not.*?"

COUPLET.

A thousand relatives, who may be strangers to God,
Should be sacrificed for one strange person, who may be His friend.

STORY XLIII.

(IN VERSE.)

A witty old man at Baghdād
Gave his daughter (in marriage) to a cobbler.
The stony-hearted manikin so bit
The lip of the girl that blood trickled down from it.
In the morning the father saw her so:
He went to the son-in-law, and asked him,
"O thou mean fellow! what sort of teeth are these?
How often didst thou bite her lip?—it is not leather!"
I* did not utter this speech in jest:
Leave off pleasantry, and out of it take what is good †
When a bad habit has implanted itself in one's nature,
It will not depart from his hand (*i. e.* body) except at the
time of his death.

STORY XLIV.

A king regarded with an eye of contempt a number of Darweshes. One of them knew it through his penetration. He said, "We in this world are inferior to thee in troops,‡ and happier (than thee) in pleasure; and in death thy equals, and at the Resurrection, if it please God, better (than thee)."

DISTICH.

If a conqueror of kingdoms be fortunate,
And if a Darwesh be in need of bread,

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* The pronoun *I* refers to the poet, and not to the witty old man.

† The proper meaning of *jidd*, as given in the dictionaries, will not be applicable here. I have adopted the meaning given in the Sharaḥ, which is quite appropriate in this place.

‡ *i. e.* "Military grandeur."

At that time when this (Darwesh) and that (king) shall die,
They will not carry more from this world than their winding-sheets.
When thou wishest to pack up the baggage of this kingdom (*i. e.* this world),
Mendicity is better than sovereignty.*

"The exterior of Darweshes is a patched garment, and shaven head (*lit.* hair), and in reality their minds are alive, and passions dead, *i. e.* subdued."†

STANZA.

He is not one who would sit with the veiw of (advancing) his pretensions against men,
And, if they oppose him, would rise up in strife.
For, if from a mountain a mill-stone should roll down,
He is not a saint who gets out of the way of the stone.

"The course (of the life) of Darweshes is in remembering and thanking (God), and in giving alms, and serving Him, and in being content, and in acknowledging one God, and in relying (upon Him), and in resignation and patience. Whoever is characterized with these qualities, is, in fact, a Darwesh, though (dressed) in a cloak. But a vagabond,—a prayerless fellow,—a sensualist,—a voluptuary,—who turns days into nights in the thought of his lust, and changes nights into days in the sleep of carelessness,—eats whatever comes in his way, and says whatever is produced on his tongue, is an atheist, though in a Darwesh's habit."

STANZA.

O thou! whose inside is void of piety,
While on the outside thou possessest the robe of hypocrisy.
Put aside thy curtain of seven colors,‡
Thou who hast a coarse mat in thy house!

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* *i. e.* "The beggar will depart lighter and happier than the king."

† Or borrowing the Biblical phrase, "They are alive in the spirit, and dead in the flesh."

‡ *i. e.* "Put aside thy outward show." In Persia every rich man hangs a curtain of this kind at the door of his house.

Distich.

I saw some nosegays of fresh roses
On a dome, fastened with grass.
I said, "What is this worthless grass
That it should also sit in the line of roses?"
The grass wept, and said, "Be silent!
Friendship* does not forget (one's) kindness.
Although I have not beauty, and color and odour,
Am I not, at least, the grass of His garden?"
If I am worthless, or if I am worthy,
I have hopes in the kindness of God.†
I am the servant of the presence of the Bounteous One;
I am reared by His everlasting‡ bounties.
Notwithstanding that § I have no capital,
I do not (also) possess the stock of (shewing) obedience.
He knows the remedy for the affairs of His slave,
When no means are left.
It is the custom that masters of slaves||
Should liberate their old slaves.
O Great God! the Adorner of the universe!
Forgive thy old slave.
O Sa'dī! take the road to the temple¶ of resignation.
O man of God! accept the path of God.
That man is unfortunate, who turns away his head
From this door; for, he will not find another door."

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* *Lit.* "Society or social intercourse." The nominative to the verb *farāmūsh na kunad* is *ṣuḥbat*.

† This line if put in prose will run thus:—

مرا اُمید لُطف است از خُداوند

‡ قدیم *ḳadīm* is used here in its primitive sense, meaning, "without beginning or end."

§ با انکه *bā ān kih* means "notwithstanding that."

|| When a person purchases a slave from the owner, a document is given to him in writing. Hence "a slave-purchaser" is called *mālik-i taḥrīr*. If the slave behaved well with his master, he was not only set at liberty, but was rewarded in his old age.

¶ By the figure metonymy the word كعبة *k'abah* is put here for "a temple."

STORY XLV.

They asked a philosopher, "Between liberality and courage which is better?" He asked, "He who has liberality has no need of courage."

Distich.

It is written on the tomb of Bahrām Gur,*
'That the hand of generosity is better than the arm of strength.
We have conquered the world by means of valour and strength,
But we could not carry it with us to the grave.'

Stanza.

Ḥātim Ṭāī† did not exist; but till eternity
His exalted name remained famous for virtue.
Set apart in alms thy riches; for the exuberant (leaves) of the vine,‡
When the gardener cuts it off, give more grapes.

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* Vide note † on page 67.

† An Arab chief. He was the son of 'Abdallah bin Sa'd Ṭāī. He was born in Yemen in Arabia Felix, and lived some time in the 6th century before the advent of our Prophet. On account of his uncommon generosity, his name has become proverbial to this day.

‡ فضلة *fuẓla* literally means "leavings." Hence فضلهٔ رز *fuẓla-i-raz* denotes "the overgrown or superfluous tendrils and leaves of the vine."

CHAPTER III.
ON THE EXCELLENCE OF CONTENTMENT.

STORY I.

A mendicant from the West was thus saying in the line of the cloth-merchants of Aleppo, "O masters of wealth! if you had justice, and we contentment, the custom of begging would have been done away with from the world."

STANZA.

O contentment! make me rich;
For, without thee, there is no wealth.
The corner of patience is the choice of Luḳmān.*
He, who has no patience, has no wisdom.

STORY II.

There were two sons of a nobleman in Egypt. One studied science, and the other amassed wealth. This one † (*i. e.* the former) became the most learned man of his time, and that one (*i. e.* the latter) king of Egypt.‡ The rich man then with an eye of contempt looked on that poor man, and said, "I have arrived at sovereignty,—thou, as before, hast continued in poverty." He said, "O brother! I ought to return thanks to God Most High; for I have found the heritage of the prophets, that is to say, knowledge; and thou the inheritance of Pharaoh, *i. e.*, the kingdom of Egypt."

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* Vide note ‖ on page 58. For an example of the patience of Luḳmān, the reader is referred to his story in the 'Iqd-i Manẓūm, Chap. IV. p. 71.

‡ It would have been better had this این *īn* been substituted for آن *ān*, and *vicê versâ*. The pronoun این implies "nearness" and آن "remoteness."

‡ It is evident from the سورهٔ یوسف *sūra-i Yūsuf* in the Qorān that this title was formerly given to the "Prime Minister" of Egypt. It afterwards came to be applied to the "King" of that country.

DISTICH.

I am that ant whom they tread under their feet;
I am not a hornet that they should cry on account of my sting.
How can I return thanks for this bounty?
For, I have not the power of oppressing people.

STORY III.

They relate the story of a pugilist, who, on account of his adverse fortune, had uttered complaints, and, through poverty, was reduced to great straits. He brought his complaint before his father, and asked his permission, saying, "I have an intention to travel,—perhaps by the strength of my arm I may bring my object within my grasp."

COUPLET.

Talents and skill are wasted as long as they do not show them:
(People) put aloes on fire, and rub musk.*

The father said, "O son! dismiss this absurd fancy from thy head, and draw the feet of contentment under the skirt of safety; for the sages have remarked,—'Wealth is not (to be gained) by striving,—its remedy is to become less excited for it.'"

COUPLET.

No one can seize the skirt of wealth by force:
It is an useless attempt (to apply) collyrium to the eye-brows of the blind.†

If every hair of thy head possesses two hundred accomplishments,
Thy skill will be of no use when fortune becomes bad.

What can an unfortunate‡ powerful man do?
The arm of fate is better than a strong arm.

The son said, "O father! the advantages of travelling are

* If you put aloes on fire and rub musk, you smell their scent, otherwise, you don't.

† *i. e.*, With a view to give lustre to his eye-sight.

‡ *Lit.* "Inverted fortune."

manifold, and its returns* (*i. e.*, fruits) incalculable,—such as,† the cheerfulness of the mind, and the acquiring of advantages, and the seeing of wonders, and the hearing of marvels, and the viewing of cities, and the keeping close with intimate friends,‡ and the acquisition of honor and learning and manners, and the increase of wealth and power, and the acquaintance with friends, and the experience of the times : as they have said,—

STANZA.

"As long as thou stickest close§ to thy shop-room,
Never, O inexperienced one! wilt thou become a man.
Go, stroll about in the world,
Before that day when thou goest from the world."

The father said, "O son! the advantages of travelling in the manner thou hast described are numerous, but they are secured to five classes. *Firstly.*—A merchant, who, notwithstanding his riches and power, and slaves and heart-attracting handmaids, and servants active and smart, who every day is at a halting-place, and every night in a city, and every moment in a place of recreation, becomes the enjoyer of the luxuries of the world."

STANZA.

The rich man in the mountain and plain and in the desert is not a stranger,
Wherever he went, he pitched his tents, and made his sleeping-place.
And he, who has not the power to gain‖ the desired object of this world,
Is in his own native land a stranger and unknown.

"*Secondly.*—A learned man, whom, on account of his sweet speech and well-seasoned discourse, and power of eloquence and stock of oratory, wherever he goes, all come forward to serve, and wherever he sits, they do him honor."

STANZA.

The presence of a wise man is like gold, and pure gold;
For wherever he goes they know his value and worth.

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* عوائد *'awā,id* plu. of عائدہ *ā,idah* "returning."

† از *az* means also, "such as." Vide Platt's Vocabulary of the Gulistān.

‡ خلان *khullān* plu. of خليل *khalīl* "a friend."

§ گروي *giravī* 2nd person sing. of the verb گرويدن *girvīdan*, "to stick close." Mr. F. Johnson does not give this meaning.

‖ A periphrasis of three words to denote *dast-ras*.

The foolish son of a great man resembles* leather money,†
Which in a strange country (people) will take for nothing.

"*Thirdly*.—A beautiful person, for whose society the hearts of good men feel an inclination; as the sages have remarked, 'A little beauty is better than much wealth, and a handsome face is the salve for wounded hearts, and the key of closed doors.' Hence they consider his society as a fortunate circumstance, and regard waiting upon him as a favor."

STANZA.

A beautiful person, wherever he goes, finds honor and respect;
Although his own father and mother turn him out with anger.
I saw a peacock's feather in the leaves of the Books.‡
I said, 'I find this honor of thine more than thy worth.'
It said, 'Silence! whoever possesses beauty,
Wherever he puts his feet, they fold their hands before him.'

VERSE.

When in the son there be an agreeable disposition and fascinating manner,
There is no fear if his father be estranged from him.
He is a gem; tell him not to remain in the midst of a shell:
Of a rare pearl everybody becomes the purchaser.

"*Fourthly*.—A sweet-voiced one, who, with his David-like throat, arrests the water from flowing, and the birds from flying. Hence, by means of this excellence, he captivates the hearts of people, and spiritual persons shew a strong desire for his society."

VERSE.

And my ear (is inclined) to the beauty of the songs;
Who is that one who handles the strings?

STANZA.

How delightful is a tender and plaintive voice
To the ears of companions intoxicated by the morning draught!
Better than a beautiful face is a sweet voice;
For, that is delightful to the senses, and this, food for the soul.

---

* ماند *mānd* the aorist of مانستن *mānistan* "to resemble."

† شهروا *shah-rawā* "leather money," issued probably by a despotic king named Shah-rawā in his own kingdom only.

‡ مصاحف *maṣāḥif* plu. of مصحف *maṣḥaf* "a book." Hence the Qorān. Peacock's feathers are generally placed within the leaves of the Qorān for the sake of beauty.

"*Fifthly.*—An artizan, who, by the labour of his arm, gains his livelihood, so that his honor for the sake of bread may not be lost (*lit.* scattered): as the wise have said,—

STANZA.

'If, in poverty, (a patcher) goes from his own city,
He (*i. e.*, the patcher) does not undergo trouble and hardship.
But if (the king of Nīmroz)* falls from royalty into ruin,
He (*i. e.*, the king) sleeps hungry.

"Such qualities as I have described are, in travel, the means of consolation to the mind, and the cause of the essence of pleasure. And he who is destitute (*lit.* portionless) of the whole of these, goes with absurd fancies to the world, and nobody any more utters his name and address, nor hears them."

STANZA.

Whoever, against whom the revolutions of the world rose up in enmity,
Time leads him to that which is not right.
A pigeon who again is not to see its nest,
Fate carries it in the direction of the grain and trap.

The son said, "O father! how shall I act in opposition to the saying of the wise, who have remarked, 'Although the daily food is distributed (to every one), yet in the means of acquiring it (some sort of) connection is obligatory; and although misfortune is decreed, against its doors of entrance caution is necessary."

STANZA.

Although our daily food comes to us without doubt,
It is the duty of reason to seek for it at every door.
Although nobody shall die unpredestined,
Do not go into the mouths of dragons.

"In the state in which I am, I could fight with a furious elephant, and grapple† with a fierce lion. Hence it is advisable that I should travel; for, more than this, I have not the power to suffer poverty."

STANZA.

When a man falls from his place and position,
What has he further to concern himself about?—the whole world is his place.

---

* Nīmroz comprises the eastern parts of Persia and Mekran.
† *Lit.* "To throw down the hand with expanded fingers."

Every night a rich man goes to a house;
Wherever night overtakes the poor man that is his house.
The man of God is not a stranger to the east or to the west:
Wherever he goes, all the countries of God are his."

Having said thus, he dismissed his father, and asked his blessing, and set out, and said within himself,—

COUPLET.

"The man of worth, when his fortune is not favorable,*
Goes to a place where they do not know the name of him."†

(He travelled) until he arrived at the bank of a river, whose stones by its violence dashed against stones, and whose loud noise went several leagues.

COUPLET.

So formidable was the river that water-fowls were not safe in it.
The smallest of its waves would carry a mill-stone from its shore.

He saw a number of people, each of whom was sitting with a small piece of money in a ferry-boat.‡ The hand of payment of the youth was closed: he loosened the tongue of flattery. However much he supplicated, they did not befriend him. The unkind boatman turned away from him with laughter, and said,—

COUPLET.

"Without gold thou canst not commit violence on anybody;
If thou hast gold, thou shalt not stand in need of strength.
Gold thou hast not,—thou canst not by force cross the river.
Of what avail is the strength of ten men?—bring the gold of one man."

The young man, on account of the taunting of the boatman, was enraged at heart. He wished that he should revenge himself upon him. The boat had gone: he gave a shout, saying, "If thou wilt be content with this garment I have put on, I will not grudge it." The boatman coveted the robe, and turned the vessel round.

COUPLET.

Avarice sews up the eyes of the wise;
Avarice drags the bird and fish into the trap.

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* بکام *ba kām* "to his desire."

† Vide note † on page 56.

‡ معبر *mi'bar* "a ferry-boat." معبر *ma'bar* "a pass," "a ferry."

As soon as the hand of the youth reached the beard and collar of the boatman he drew him towards him, and belabored him without any regard. His comrades came out of the boat, so that they may render him help. They met with rough treatment,—they turned their backs. Except this they knew of no other means than that they should be inclined to (make) peace, and with regard to the passage-money let him off.*

DISTICH.

When thou seest fighting, shew forbearance;
For gentleness† closes the door of contention.
Shew kindness wherever thou seest strife;
A sharp sword does not cut soft raw silk.
With sweet words, and kindness and cheerfulness,
Thou art able to drag an elephant with a hair.

By way of apology for the past they fell at his feet, and bestowed a few kisses with hypocrisy on his head and eyes, and brought him into the boat, and set off, until they arrived at a pillar which belonged to a Grecian building, standing in water. The pilot said, "The boat has received an injury: let one of you, who is most powerful, get upon this pillar, and lay hold of the hawser‡ of the boat, so that we may pass by this building." The youth, in the pride of valour which he imagined he possessed,§ did not think of his enemy whose heart was offended, nor acted up to the saying of the wise, who have remarked, 'To whomsoever thou gavest pain, if after that thou conferest on him a hundred ease, rest not safe against the revenge of that (one pain); for, although the point of an arrow comes out of the wound, its pain remains in the mind.'

COUPLET.

How well spake Yaktāsh to Khailtāsh! ||
'When thou hurtest thy enemy, rest not safe.'

STANZA.

Do not remain safe; for, thou (too) wilt be distressed in mind,
When from thy hand a heart suffers distress.
Fling not a stone against the walls of a castle,
For it may happen that a stone from the fortress may fall
(on thee).

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* مسامحت *musāmaḥat* means literally, "negligence," "connivance."
† سهلي *sahli* has not been given in the dictionaries.
‡ The Persian dictionaries do not give خرطوم كشتي *kharṭūm i kashtī.*
§ *Lit.* "he had in his head." || Names of two athletes.

As soon as he had twisted the rope of the boat round his fore-arm, and went to the top of the pillar, the boatman caused the cord to be torn off from his hand, and drove forward the vessel. The helpless fellow remained astounded. For two days he suffered misfortunes and troubles. On the third day sleep seized him by the collar, and threw him into the water. After another night and day he was cast on the shore,—of his life a spark had just remained. He began to eat the leaves of trees, and to pull up the roots of grass, until he regained a little amount of his strength. He placed his feet (*lit.* head) into the wilderness, and went on until he was weakened by thirst. He arrived at the edge of a well, where a number of people had assembled round it, and were drinking a draught of water for a small piece of money.* The youth had nothing (with him). However much he did ask for (water), and expressed his helplessness, they had no pity on him. (The youth) extended the hand of violence: (the water) could not be obtained. He knocked down several of them. The men assaulted him, and beat him mercilessly. He became wounded.

Stanza.

When gnats become numerous they strike down an elephant,
Notwithstanding all the strength and severity he possesses.
When the ants are in league together,
They tear off† the skin of a fierce lion.

By reason of necessity he fell in with the rear of a caravan, and proceeded. At the time of night they arrived at a place which was full of danger on account of robbers. He saw that trembling had seized the limbs of the people of the caravan, and that they had made up their minds to be killed. (The youth) said, "Have no anxiety, for, I am one amongst this (caravan) who can answer for fifty men, and let other youthful persons assist me also." The hearts of the men of the caravan were encouraged by his boasting, and they felt pleased with his company, and with food and water rendered him suitable help. The fire of the young man's stomach had been in a blaze, and the reins of control (*lit.* power) had dropped from his hands. He ate several morsels with a longing

* A periphrasis of four words to denote پشیز *pashīz*.

† The aorist of درانیدن *darānīdan*, "to tear off."

appetite,* and drank afterwards some gulps † of water, till his inner demon (*i. e.* hunger) reposed, and slumber overtook him, and he slept. There was an old experienced man in the caravan. He said, "O my friends! I am more afraid of this guard of your's than of the robbers. As (for instance) they tell a story, that an Arab had hoarded a few *dirhams*:‡ at night owing to his anxiety of the thieves he never slept alone in the house. He therefore called one of his friends in his presence, so that the fear of loneliness he might dispel by the sight of him. Some nights (the friend) remained in his company: as soon as he got acquainted with his *dirhams*, he carried off all, and went on a journey. In the morning they found him stripped and weeping. Some one asked him "What is the matter?—perhaps a thief carried off those *dirhams* of thine?" He said, "No, by God! the guard has taken them."

STANZA.

Never did I sit secure from a serpent,
Until I knew its nature.
The poison of the teeth of that enemy is worse,
Who shews himself a friend in the eyes of men.

"O friends! how do you know whether this one also be not of the number of the thieves, and by stratagem has got in amongst us, so that at the time of opportunity he may give information to his friends. I see this advisable that we leave him asleep, and take up our goods." The advice of the old man appeared sound to the men of the caravan, and a fear of the pugilist seized their minds; and they packed up their baggage, and left the young man asleep. He was then aware (of their departure), when the sun shone on his shoulders. He raised his head,—he could not see the people of the caravan. The helpless fellow wandered about much, and did not know his way to any place. Thirsty and hungry and without food, having placed his face on the ground, and fixed his mind on destruction, he said,—

COUPLET.

"*Who will converse with me, now that the whitish-yellow camels have gone?*
The stranger hath no friend but the stranger."

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* *Lit.* "From the desire of appetite."
† دم *dam* means also "a draught."
‡ Vide note ¶ on page 60.

"That man deals harshly with strangers
Who may not have been long in exile."

The poor man was in this soliloquy, when a king's son, on account of hunting, having got to a distance from his soldiers, and standing over his head, heard this speech, and beheld his exterior form. He saw his outward appearance comely, and the nature of his circumstance distressed. He asked, "Whence art thou, and how camest thou to this place?" A little of that which had befallen him, he repeated. The prince had compassion on his ruined state: he gave him a robe and wealth, and sent a trusty man along with him, so that he came to his own city. The father rejoiced at seeing him, and returned* thanks (to God) for the safety of his condition. At the time of night what had befallen him regarding the adventure of the vessel, and the violence of the pilot, and the outrage of the villagers at the brink of the well, and the treachery of the people of the caravan on the road, he related to his father, who said, "O son! did I not tell thee at the time of thy departure, that the hands of intrepidity of the empty-handed are closed, and their lion-like claws broken."

Couplet.

How well spake that empty-handed gladiator!
"A grain of gold is better than fifty maunds of strength."

The son said, "O father! until thou endurest pain, thou wilt not gain treasure, and until thou dost place thy life in danger, thou wilt not obtain any victory over thy enemy, and until thou scatterest the seed, thou wilt not reap the harvest. Seest thou not, by this little trouble which I have suffered, what happiness I have acquired, and by enduring (*lit.* eating) the sting, what a stock of honey I have brought into my possession?"

Couplet.

Although one cannot eat more than (*lit.* beyond) his daily allowance,
In the pursuit of it, he ought not to show negligence.

If a diver were to be afraid of the jaws of the shark (*lit.* crocodile),
Never will he lay his hands on the precious pearl.

* Past tense of گذاردن *guzārdan.*

The lower mill-stone is not movable; consequently it bears a heavy weight.

STANZA.

What can a fierce lion eat in the bottom of his pit?
For a fallen hawk what food can be (got)?
If thou wishest to get thy prey at home,
Thy hands and feet will become like those of a spider.

The father said, "O son! on this occasion Heaven hath befriended, and Fortune guided thee, so that thy rose from the thorn, and thy thorn from thy feet has come out: and a rich man met thee, and took pity on thee, and repaired thy broken state by means of kindness; and such chances occur seldom, and one cannot control a thing of rare occurrence.* Take care! that thou dost not hover round this snare."

COUPLET.

"The hunter does not every time carry off the game:
It may happen that a tiger might one day tear him off."

"Just as one of the kings of Persia, (*may God Most High protect him!*) had a precious stone in a ring. Once upon a time, for the sake of diversion, he went out with some of his especial favorites to the Muṣallā† at Shīrāz. He commanded, saying, 'That they should fix the ring on the dome of 'Aẓud,‡ so that whoever should pass his arrow through the circlet of the ring, that ring should be his.' It happened that there were four hundred expert archers in the service of the king. All of them missed. But a lad, who, from the roof of an inn, was discharging his arrows at random§ in every direction, the morning breeze caused his arrow to pass through the circlet of the ring. He received a dress of honor and riches: they bestowed the ring on him. They relate that the boy burnt his arrow and bow. They asked him, 'Why didst thou do this?' He said, 'That my first reputation may be lasting.'‖

STANZA.

"Sometimes it happens that from a clear-minded sage,
A proper counsel does not come forth.
Sometimes it occurs that a foolish boy,
Hits, by mistake, the target with his arrow."

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* A periphrasis of five words to denote the noun نادر *nādir*.

† Name of a place at Shīrāz.

‡ گنبذ عضد *gumbaẓ i'aẓud*, name of a celebrated mosque in Shīrāz.

§ *Lit.* "By way of sport."

‖ *Lit.* "that my first splendour may remain in its place."

STORY IV.

I saw a Darwesh who was burning in the fire of hunger, and sewing patch upon patch, and for the consolation of his mind was saying thus,—

Couplet.

"We are content with a dry loaf and ragged garment;
For the burden of one's own exertions is better than the load
of men's obligations."

Some one said to him, "Such a one in this city has a generous disposition, and a universal kindness. He has girt up his loins in the service of the religious, and seated himself at the door of their hearts. If he be acquainted with the state of thy circumstance such as it is, he will consider it an obligation to attend to the wishes of thee, the venerated one, and count it as a favorable opportunity." He said, "Be silent! for it is better to die in hunger than to carry thy wants before anybody."

Stanza.

"The sewing of a piece of cloth, and forcing oneself into the
corner of patience,
Is better than writing letters to lords for the sake of a garment.
I swear by truth! it is equal to the torments of hell
To go to Paradise by the help (*lit.* feet) of a neighbour."*

STORY V.

One of the kings of Persia sent a skilful physician to wait on the Prophet (*may God be gracious unto him, and preserve him!*) He remained a year in the country of Arabia: nobody came into his presence, and did not ask for a cure. He presented himself before the Prophet (*may God be gracious, and preserve him!*) and complained, saying, "They have sent me for the treatment of your companions, and nobody during this period has taken any notice of me, so that he (*i. e.* I) may perform the duty which is assigned to this slave." The Prophet (*may God be gracious unto him, and preserve him!*) said, "These people have a custom that as long as hunger does not overcome them, they do not eat anything; and their appetite

*Lit. "A neighbour man."

still remains, when they withdraw their hands from food." The physician said, "This is the very cause of healthiness." He kissed the ground (in token) of service, and departed.

DISTICH.

The physician at that time commences to speak,
Or extend the tip of his finger towards the morsel,
When from (the physician's) not speaking harm might arise,
Or from (the patient's) not eating his life may come out.
Consequently his speech is wisdom,
And his eating yields the fruit of healthiness.

STORY VI.

In the annals* of Ardshīr Bābakān† it is related that he asked a physician of Arabia, saying, "What quantity ought to be eaten daily?" He said, "A hundred *dirhams*'‡ weight would suffice." He said, "What strength will this quantity give?" He replied, "*This quantity will support thee, and whatever is in excess of this thou art the supporter.*" That is to say, "This quantity will keep thee steady (*lit.* on foot), and whatever thou addest to it, thou art the supporter of it."

COUPLET.

Eating is for the sake of living, and repeating the praise of God;
Thou believest that to live is (only) for the sake of eating.

STORY VII.

Two Darweshes of Khurāsān§ in the close companionship of each other's society were travelling together. One was weak, who used to fast, and after two nights break his fast; and the other was strong, who used to eat three times a day.

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* This meaning of سیرت *sīrat* has not been given in the dictionaries.

† This king was the first of the fourth Persian dynasty or the Sassanides. He was the son of a shepherd, who married the daughter of one Bābak—hence the name. He was contemporary with the Emperor Commodus.

‡ Vide note ¶ on page 60.

§ A povince of Persia bordering on Herat.

It chanced that at the gate of a city they were seized on the false charge of playing the spies: and they imprisoned both of them, and the door of the prison they blocked up with mud. After two weeks it was known that they were innocent. They opened the door: they found the strong man dead, and the weak one with his life safe. At this they were astonished. A wise man said, "If this had been contrary to that, it would have been strange; for, this one was a great eater,—could not bear the weight of starvation, and thus perished with hardship: and that other was self-restraining—according to his habit he endured. He remained safe."

STANZA.

When to eat less became the nature of anybody,
When difficulty presents itself, he takes it easily.
If he is the pamperer of his body in the midst of plenty,
When he meets with distress, he dies of hardship.

COUPLET.

To heat the oven of the belly from moment to moment
Proves a misfortune on the day of want.

STORY VIII.

One of the sages forbade his son against eating much, since satiety makes a person sick. He said, "O, father! hunger kills men. Hast thou not heard what the wits have said, 'It is better to die of a surfeit than to give up life for hunger.'" The father said, "Observe moderation; for, it is the saying of God Most High, '*Eat and drink, and do not commit excess.*'"

COUPLET.

Eat not so much that it may come out of thy mouth,
Neither so (little) that from weakness thy life shall depart.

STANZA.

Although in the body food is the delight of life,
(Yet) that food brings sickness when it exceeds its quantity.
If thou eatest conserve of roses* to excess, it does mischief;
And if thou eatest a dry loaf after a long interval it becomes
(to thee) conserve of roses.

* This is given to persons laboring under fever.

STORY IX.

They asked a sick man, saying, "What does thy heart wish for?" He said, "This,—that my heart does not wish for any thing."

COUPLET.

When the belly has become full, and pain arose in its inside,
All good things are of no avail.

STORY X.

A few *dirhams** of a grocer had become due upon the Sufis.† Every day he asked for them, and spoke harsh words. The gentlemen by his reproach were hurt to the soul, and except patience they had no remedy. A man of sanctity heard of this, laughed, and said, "It is more easy (to satisfy) one's desire with food by giving a promise, than (to put off) the grocer with (promise of) money."

STANZA.

To relinquish the favor of a lord is better
Than bearing up with the violence of his door-keepers.
To perish of a craving for meat is better
Than to (endure) the unpleasant dunning of butchers.

STORY XI.

A brave man in a battle with the Tartars had recieved a terrible wound. Somebody told him, "Such a merchant possesses an antidote: if thou ask him, perhaps he will give thee some." And they say that that merchant was as notorious for stinginess as Ḥātim Ṭāī‡ for generosity.

COUPLET.

If in the place of his bread the sun had been on his table-cloth,
Until the day of Judgment no one would have seen a bright day in the world.

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* Vide note ¶ on page 60.

† A sect of Muḥammadan devotees who are said to be free-thinkers on matters of religion.

‡ Vide note † on page 82.

He said, "I would not ask (him for it), because he may give it or he may not. If he gives it, it may benefit me or it may not. At any rate, to ask it of him is deadly poison."

COUPLET.

Whatever from the mean thou in entreaty asked for,
Thou added it to thy body, and injured thy life.*

The wise have said, "If they, for instance, sell the water of life at the price of their reputation, the wise man would not buy it; since to die of any disease is better than a life of disgrace."

COUPLET.

If thou eatest colocynth from the hand of a good-natured man,
It is better than sweetmeat from the hand of a sour-faced one.

STORY XII.

One year at Alexandria there appeared such a drought that the reins of endurance (*lit.* power) of the poor had dropped from their hands, and the doors of heaven were closed against the earth, and the complaints of the people of the land mingled with the sky.

STANZA.

There remained not an animal from the beast, and bird, and fish and ant,
Whose complaint from despair did not reach the sky.
It is strange that the smoke (*i. e.* sighs) of the hearts of people was not gathering,
So that it might become clouds, and the water of their eyes the rain.

In such a year a hermaphrodite,—be he far from my friends!—for, to speak words in his praise is a breach of respect, especially in the presence of the great; and by way of carelessness it is not proper also to pass him over, since some party might attribute it to my incapacity. I abridged (the matter) in this couplet:—

COUPLET.

'If a Tartar were to kill the hermaphrodite,
That Tartar in retaliation should not be killed.'

---

* *Lit.* "thou diminished it from life."

A little may be a proof of much, and a handful a sample of an ass-load.* Such a person, a part of whose *praise* thou hast heard possessed that year incalculable wealth. He gave gold and silver to the poor, and for the travellers placed a table-cloth. A party of Darweshes, who, from the violence of starvation were reduced to the last extremity, formed the intention (of going to) his invitation, and came to me for consultation.† I did not agree with them,‡ and said,—

STANZA.

"The lion will not eat the leavings§ of a dog,
If he dies of hardship in his den.
To helplessness and hunger thy body
Give up: but hold not up thy hand before the mean.
If he becomes a Farīdūn|| in wealth and rank,
Consider the fool as no body.
Fine painted China silk,¶ embroidered silk cloth¶ on the worthless,
Are *lapis lazuli* and gold on a wall."

STORY XIII.

They asked Ḥātim Ṭāī,** "Hast thou seen any body higher in spirit than thyself?" He said, "Yes! One day I had sacrificed forty camels, and invited the nobles of Arabia. Suddenly on account of necessity I went to a corner of the desert. I saw a carrier of thorn-faggots, who had collected a bundle of thorns. I said, "Why dost thou not go to the feast of Ḥātim, for, people have assembled round his table covered with victuals?"†† He said,—

COUPLET.

"Whoever eats bread by his own labour,
Will not lay himself under obligation to Ḥātim Ṭāī."

I found him more generous than myself."

---

* خرواري *kharwārī* perhaps for خربارے *khar-bāre* "ass-load," a measure varying from 700 to 850 lbs.

† *Lit.* "and to me brought their consultation."

‡ *Lit.* "my head from their agreement I struck back."

§ *Lit.* "what is half eaten." || Vide note ‡ on page 2.

¶ Periphrasis of four and three words for *parnīyān* and *nasīj*.

** Vide note † on page 82.

†† A periphrasis of four words to denote *samāṭ*.

STORY XIV.

They relate of a mendicant, who had amassed ample fortune. One of the kings said to him, "Assist us with that wealth, for an urgent business has presented itself." He said, "O lord of the surface of the earth! It does not become the dignity of a great man to stain his hands with the riches of a beggar like me, for, I have collected them by beggary grain by grain." He said, "There is no anxiety, for I shall give them to the Tartars,*—*impure things for the impure.*"

COUPLET.

They said, 'Paste of quick-lime is not pure.'
We said, 'We will close up with it the chinks of the privy.'

If the water of the well of a Christian is not pure,
When thou washest the corpse of a Jew,—what's the fear?

I have heard that he drew back his head from the command of the king, and brought forth excuses, and behaved with insolence. The king ordered, so that by means of violence and threats they secured the riches from the beggar.

DISTICH.

When by gentleness a business is not accomplished,
It (*i. e.* the business) draws its head to rudeness necessarily.
Whoever does not pity his own self,
If any body does not pity him, it will be proper.

STORY XV.

I saw a blockhead with a costly robe on his body, and fine Egyptian linen on his head, and an Arabian horse under him.

COUPLET.

Verily he resembles an ass among men:
His body (is like) a calf with the bleating of a calf.

One said, "O Sa'dī! dost thou see this spotted brocade on this beast who knows nothing?" I said, "It is a bad handwriting which has been written with golden water."

---

* The Tartars are regarded by Musalmāns as infidels.

STANZA.

To man it can not be said this beast has any likeness,*
Except in his upper garment, turban and outward adornment.
Go round among all the objects of the kingdom of his existence,
Thou wilt find nothing lawful (in them) but his blood.

If a noble man becomes poor, do not imagine
That his high dignity will be lowered,
And if his silver threshold they should hammer with a gold nail,
Do not think that a Jew will become a noble man.

STORY XVI.

Moses (*on whom be peace!*) saw a Darwesh, who, on account of his nakedness, had remained in the sand. He said, "O Moses! pray for me so that God Most High may bestow on me sufficient means of support.†" Moses prayed, and went away. After some time he saw him apprehended, and a crowd of people gathered round him. He asked, "What has been the matter with him?" They said, "He has drunk intoxicating liquor, and created a disturbance, and killed some one: now they have ordered him for retaliation."

COUPLET.

It may happen that a poor man, when he obtains power‡,
Will rise up, and twist the hands of the weak.

Moses (*on whom be peace!*) acknowledged the wisdom of the Creator of the world, and asked pardon for his own boldness. *God the Most High hath said, 'And if God had made plentiful the means of subsistence for His servants, they would have rebelled on the earth.'*

COUPLET.

What is this that hath plunged thee, O proud one! into danger
Until thou hast perished? Would that the ant had not flown!

---

* The aorist of مانستن *mānistan* "to resemble."

† A periphrasis of four words to denote كفاف *kafāf*.

‡ *Lit.* "obtains the hand of power."

VERSE.

A mean person, when rank, and silver and gold came to him,
His head in fact wants a slap (for his folly).
Didst thou not hear what a sage spoke?
'That ant is better which has no wings.'

Maxim.—The father has much honey, but the son is hot-tempered.*

COUPLET.

That Being who does not make thee rich,
He knows thy good better than thou dost thyself.

STORY XVII.

One of the learned men had a large family † and means scanty. To one of the great men, who entertained a very good opinion with regard to him, he stated his own case. (The great man) contracted his face (into wrinkles) from his request (*lit.* expectation), and the representing ‡ of his case appeared in his sight as disgraceful.

STANZA.

Owing to (thy bad) fortune, having soured thy face do not
into the presence of thy dear friend
Go; for, thou makest also his happiness bitter.
When thou goest for any need, be bright-faced and smiling:
The business of one of 'unclouded brow' never fails.§

They have related that he increased his allowance, and diminished his regard (for him). After some days he did not find (the great man) in his usual habit. He said,—

COUPLET.

Vile is that food at the time when abjectness acquires it.
The cauldron|| is set up, (but) the dignity|| is lowered.

---

* As the effect of honey is hot, it will do no good to the son who is of a fiery temper.

† *Lit.* "many eaters."

‡ I have taken the primitive meaning of this word, which is derived from عرض *'arẓ* "representation." This meaning has not been given in the dictionaries.

§ *Lit.* "does not shut down."

|| A play upon the word *ḳidr* "a cauldron," and *ḳadr* "worth."

COUPLET.

"My bread has increased, and my honor* has diminished:
Poverty is better than the disgrace of begging."

STORY XVIII.

A Darwesh was suffering from want.† A certain one said to him, "Such a one possesses incalculable wealth. If he gains information of thy wants, (then) assuredly in removing them he will not consider any delay proper." He said, "I do not know him." He said, "I will conduct thee." He took hold of his hand, and carried him to the dwelling-place of that person. He saw one with his lip hanging down, and eyebrows knitted, and sitting stern and sour. He returned, and said not a word. One asked him, "What didst thou say, and what didst thou do?" He said, "I gave his gift (in exchange) for his looks."

STANZA.

Lay not thy wants before the sour-faced,
For, by his ill-nature thou wilt be depressed.
If thou tellest the sorrows of thy heart,—tell them to that man
By whose countenance thou wilt be contented with money.

STORY‡ XIX.

I saw the son of a rich man seated by the tomb of his father, and joined in a dispute with the son of a poor man, saying, "My father's tomb is of stone, and inscription colored, and a marble pavement and turquoise bricks have been brought into use. And what resembles§ thy father's tomb?—a couple of bricks laid together, and a handful of earth scattered over it." The son of the poor man, who heard this, said, "Until thy father moves himself under that heavy stone, my father will have arrived in Paradise."

COUPLET.

The ass, on whom they place lighter burden,
Walks on the road more easily.

And in the traditions it is (said), '*The death of the poor is ease.*' A poor man possesses nothing that he may leave it with sorrow.

---

* *Lit.* "brightness of my face."

† *Lit.* "to a Darwesh a necessity presented itself."

‡ This forms the 17th Story in the 7th Chapter of the Gulistān.

§ Aorist of مانستن *mānistan* "to resemble."

STANZA.

The poor man, who bore the load of the violence of fasting,
At the door of Death certainly comes lightly-loaded.
He, who lived in wealth, and in affluence, and in ease,
His dying with all these becomes, no doubt, difficult.
In every respect a prisoner, who is released from confinement,
Is happier than a rich man,* who is taken captive.

I asked a great man the interpretation† of this tradition,—'*Thy most deadly foe is thine own lust, which is between thy two sides.*' He said, "Because every man, who bears hostility with thee, when thou conferest on him a favor, becomes a friend, except lust, which, however much thou gratifiest it, (*lit.* shewest kindness) increases its enmity."

STANZA.

A man becomes angel-tempered by eating less:
If he eats like beasts, he lies like a fossil.
He, whose object thou accomplishest, will become obedient to thy order.
The reverse of lust becomes ruling when it has gained its object.‡

N. B.—As these lines have no connection with the above story, it looks absurd to put them here. They ought to have been under the heading of a new Story as in other editions. Vide Platt's Gulistān, Chap. VII. Story 18th.

STORY§ XX.

THE DISPUTE OF SA'DĪ WITH A PRETENDER IN ILLUSTRATION OF OPULENCE AND POVERTY.

I saw one in the appearance of Darweshes—not with their character—seated in an assembly, and engaged in evil-speaking, and had opened the volume of complaint, and begun censuring the rich, and carried his discourse to this point that the hand of the poor man's ability is tied up, and the foot of the inclination of the rich is broken.

---

* *Lit.* "happier than the state of a rich man."

† معبر *mu'abbar* "that which is interpreted" from تعبير *ta'bīr* "interpretation."

‡ *i. e.* "when lust is indulged it acquires a complete mastery over thee."

§ This forms the 19th Story in the 7th Chapter of the Gulistān.

Couplet.

In the hands of the generous there is no money;
Masters of riches have no liberality.

To me, who am brought up by the riches of the great, this speech appeared as harsh. I said, "O friend! the rich are the means of income to the poor, and store-houses for the recluse, and the place of destination for pilgrims, and the asylum of travellers, and the supporters of heavy burdens for the sake of others. They carry their hands to food at that time, when their inferiors and dependants eat; and the remainder of their bounties goes to widows,* and orphans†, and old people, and kinsmen‡, and neighbours.§

Stanza.

The rich have religious bequests, and vows, and (rites of) hospitality,
Alms, and oblations,|| and manumissions, and offerings,¶ and sacrifices.
How canst thou reach to that power, when thou art not able (to perform any)
But these two genuflexions, and even those with a hundred perplexities?

"If there exists the power of liberality, and if there be the ability to worship, they are obtained better by the rich; for, they possess sanctified** wealth, and pure garment, and unsullied (*lit.* safe) reputation, and a heart free (from anxiety): and the zeal of devotion lies in good morsels, and the sincerity of worship in clean dress. It is manifest, what strength can come out of an empty stomach, and what generosity can be brought forth by an empty hand, and with broken feet what walking, and with hands tied up what good (can be performed)?"

---

* ارامل *arāmil* plu. of ارمل *armal* "a widow."

† آيتام *āytām* plu. of يتيم *yatīm* "an orphan."

‡ اقارب *aḳārib* plu. of قريب *ḳarīb* "those near and dear."

§ جيران *jīrān* plu. of جار *jār* "a neighbour."

|| Fiṭra "alms given at the festival after the fast of the Ramẓān."

¶ *Hadī* "cattle sent to Mecca to be sacrificed."

** *Māl-i-muzakkā* is capital from which $2\frac{1}{2}$ per cent. yearly is given in alms (which is thus *rendered pure*).

Stanza.

At night uneasy sleeps that one to whom
His morning supplies are not forthcoming.
The ant stores up in summer,
So that its winter may pass (*lit.* be) in ease.

"Tranquillity with starvation does not link together, and peace of mind with penury can not exist.* One busies himself with commencing† his night prayer,‡ and the other sits waiting for his supper.‡ How can this one resemble that one?"

Couplet.

The lord of power is engaged with God;
One uncertain of means is distracted in mind.

"Hence the worship of these (rich men) is more (*lit.* better) acceptable, for, they are collected (in minds), and ready (at hand),—not distressed and distracted. Their means of living are prepared, and they are occupied with devotion and worship. The Arab§ says, '*God preserve me from depressing poverty, and from the neighbourhood of one who loveth not.*' And there is a tradition, '*Poverty is blackness of the face in both worlds.*'" (My opponent) said, "Hast thou not heard what the Lord of the world‖ (*on whom be the choicest of blessings and the most perfect of salutations!*) has enjoined, '*Poverty is my boast.*'" I said, "Be silent! for, the allusion of the Lord of the world (*on him be peace!*) is to the poverty of that class who are men in the field of resignation, and the devoted victims¶ of the arrow of fate,—not to those who put on the patched garments of the pious,** and digest the morsels of their allowance."

---

* *Lit.* "assume a form."

† تحريمه *taḥrīma* is pronouncing the formula "*allāhu akbar,*" 'God is Most Great' preparatory to praying.

‡ *'Ishā* or "night-prayer" from 8 P.M. till mid-night. *'Ashā* 'supper.'

§ Here the word عرب *'arab* does not signify any particular individual, but implies the whole nation.

‖ One of the epithets of our Prophet.

¶ Here مرد تسليم *mard i taslīm* means, "those who have resigned themselves to God."

** ابرار *abrār* plural of بر *barr* "pious."

Stanza.

O loud-voiced drum, and nothing in thy inside!
Without provisions what arrangement wilt thou make at the time of marching?
Turn away thy face of avarice from the people if thou art a man:
Twist not round thy hand the rosary of a thousand beads.

"A Darwesh, without the knowledge of God,* does not rest, until his poverty ends in infidelity; for, '*Poverty is very near becoming blasphemy.*' It is not possible without the existence of riches to clothe the naked, or to exert in liberating a captive. And who will cause us, of the same species, to attain the dignity of these (rich people), and how can the bestowing (*lit.* upper) hand resemble the receiving (*lit.* lower) hand?† Dost thou not see that the Most Glorious and Exalted God announces in the incontrovertible perspicuous verses‡ of the Qorān the benefits of the inhabitants of Paradise, saying '*They for them is an assured sustenance?*' In order that thou mayst know that he who is engaged in (gaining) the means of subsistence, is excluded from the happiness of this virtuous act, and that the kingdom of tranquillity is under the authority (*lit.* seal-ring) of the allotted allowance of Providence."

Couplet.

To the eyes of the thirsty the whole world in their dreams
Appears as a fountain of water.§

At the time that I spoke thus, the reins of power of the Darwesh dropped from his hand of endurance, and he drew the sword of his tongue, and galloped his horse of eloquence on the plain of impudence, and caused it to run against me, and said, "Thou hast to such an extent exaggerated their praise, and spoken extravagant words, that the mind may imagine them to be the antidote or the key of the storehouse of food‖. They are a handful of (men) proud, arrogant, vain, repulsive, occupied with their property and riches,

---

* A periphrasis of five words to express بی‌معرفت *be ma'rfat.*

† *i. e.* what comparison is there between the hand that gives any thing, and the hand that receives it?

‡ محکم *muḥkam* is a noun here, meaning "incontrovertible perspicuous verses of the Qorān."

§ This couplet if paraphrased will run thus:—

به چشم تشنگان همهٔ عالم درخواب ایشان چشمهٔ آب مینماید

‖ Plu. of رزق *rizk* "daily food."

and infatuated with rank and opulence. They do not speak words but with stupidity, and they do not look but with contempt. They charge the learned with beggary, and stigmatize the poor with utter destitution. In consequence of the grandeur they possess for wealth, and a nice sense of honor they claim (*lit.* imagine) for their dignity, they take their seats above all others, and think themselves better than all. They never take it into their heads that they should bring down their heads before any body,—unmindful of the saying of the wise, who have remarked, 'Whoever in devotion is inferior to others, and superior in wealth, is, in appearance, rich, and, in reality, a poor man.'" I said, "Do not think it right to blame them, for they are the lords of munificence." He said, "Thou hast spoken wrongly, for they are the slaves of money. Of what use is it that they are like the clouds of the ninth solar month, and do not rain on any body; and that they are the fountains of the sun, and do not shine upon any one; and that they are mounted on the steed of power, and do not spur it; and that they do not move a step in the service of God,* and do not give a *dirham*† in the proper place. They amass wealth with labor, and take care of it with anxiety, and part with it with sorrow; just as the wise men have remarked, 'The silver of the miser comes out of the earth at that time when he goes into it.'"

COUPLET.

With trouble and exertion a man brings riches into his possession.
Another man comes and takes them up without trouble and exertion.

I said to him, "Of the stinginess of the lords of fortune thou hast gained no knowledge, except by means of beggary; otherwise, he that has laid aside his avarice, to him the generous and the miser seem all one. The touchstone knows what gold is, and the beggar understands who is stingy." He said, "I speak of them from experience, for, they place hangers on at the door, and depute violent men so as not to give admittance to respectable persons, and these lay their hands of violence on the breasts of men of discretion, and say, 'There is nobody here;' and verily they speak the truth!!"

* *Lit.* "they do not place a foot for the sake of God."
† Vide note ¶ on page 60.

Couplet.

He that has no wisdom, and spirit, and judgment, and understanding,
Well spake his servant-in-waiting * that there is nobody in the house!

I said, "For this reason that at the hands of expectants they are worried out of their lives, and harassed† by the letters of beggars. It is opposed to reason that if the sand of the desert be pearls, the eyes of beggars will be satisfied (*lit.* filled)."

Couplet.

The eyes of the men of avarice cannot with worldly riches
Be satisfied, just as a well with dew.

"Wherever thou seest one who has suffered hardships and tasted bitterness, (thou wilt find) that he throws himself with avarice into dangerous enterprises, and does not guard against their consequences, nor dread their punishment, nor distinguish the lawful from the unlawful."

Stanza.

If a clod of earth falls on the head of a dog,
With joy he will jump up (thinking) it to be a bone.
And if two men will carry a corpse on their shoulders,
One of sordid nature will think it a tray (of food)‡.

"But the worldly man is regarded with the eye of divine favor, and in consequence of (his doing) the lawful is preserved from the unlawful. I, at the same time that I have argued this point, and adduced proofs and demonstrations, now expect justice from thee. Hast thou ever seen an impostor's hand tied to his shoulder, or one on the charge of starvation sitting in prison, or the veil of innocence rent, or the hand from the wrist amputated?—except by reason of poverty. They have caught lion-like men in undermining (houses) by reason of their necessity, and have their heels bored. Most of the poor men stain their skirt of purity with sin, and the hungry carry away the bread of men."

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* پردهٔ دار *pardah-dār* "one who holds back the screen to admit people."

† بفغان امدن *ba fig̠h̠ān āmadan* "to break into lamentations."

‡ I should think not, for a bier containing a corpse does not at all look like a tray of victuals.

COUPLET.

When a ravenous (*lit.* tearing) dog has found meat, he asks not,
'Is this Ṣāliḥ's camel or Dajjāl's ass?'*

"Good men, through poverty, have fallen into the very essence of wickedness, and have destroyed their precious honor in disrepute."

COUPLET.

With hunger the power of abstinence ceases;
Poverty snatches the reins from the hand of piety.

"Ḥātim Ṭāī,† who was a forester, had he been a citizen, would have been rendered helpless by the importunities of beggars, and they would have torn into pieces his garment on him." As it has been related,—

COUPLET.

'Do not look at me, so that others may not entertain any hope of me,
For, by the hands of mendicants no virtuous action can be done.'

He said, "No, I pity their condition." I replied, "Not so, but thou enviest their fortune." We were in this argument, and both of us were closely engaged. Whatever pawn he advanced, I endeavoured to repel it, and whenever he put in check (*lit.* summoned) my king, I covered it with the queen, until he had lost all the ready money in his purse of resolution, and discharged the arrows of the quiver of his argument.

STANZA.

Take care! ‡ do not throw down thy shield from the attack of the eloquent,
For, he has nothing except his borrowed hyperboles.
Acquire § faith and divine knowledge; for, an orator who speaks in rhyme,
Has arms at the gate, and none in the fort.

---

* Ṣāliḥ is described in the Qorān as a prophet sent to the tribe Ṣamūd, inhabiting Arabia Petrea. They did not believe in him; but he to convince them of his mission brought out of a rock a camel by a miracle. This had no desired effect. At last God destroyed them altogether through the angel Gabriel.

Dajjāl is Anti-Christ. It is said that he will make his appearance mounted on an ass, and lead men astray. The last of the Imāms, named Mahdī, who is yet to appear, will put him to death.

† Vide note † on page 82.

‡ تا *tā* has no meaning here.

§ Imperative of ورزیدن *warzīdan* "to acquire."

He had no proof left. I humbled him. He stretched forth his hand of violence, and commenced to talk foolishly. And it is the rule with the ignorant that, when in argument they are beaten by their opponent, they shake the chain of strife; just like the sculptor Azur, who, when he failed in argument with his son,* rose up to quarrel with him, saying, '*Verily, if thou desisteth not, I will stone thee.*' He gave me abuse: I said reproachful words. He tore my collar: I broke his chin.

STANZA.

He had fallen upon me, and I on him,
The people after us were running and laughing.
The fingers of astonishment of the whole world,
Were between their teeth on account of our altercation.

In short, we referred the settling of this argument to the judge, and agreed upon the authority of his justice, so that the judge of the Musalmāns might find out what was the proper course, and explain the difference between the rich and poor. When the judge saw our stratagem, and listened to our logic, he carried down his head into the collar of reflection, and, after much deliberation, lifted up his head, and said, "O thou! who hast extolled the rich, and thought proper to speak with severity of the poor, know that wherever there is a rose there is a thorn, and with wine is crop-sickness, and over a treasure there is a serpent: and wherever there are royal† pearls there are man-eating crocodiles. For the state of the pleasures of the world there is the sting of death in its rear, and for the blessings of Paradise there (stands) the wicked demon in front."

COUPLET.

If the seeker of a friend does not endure the violence of an enemy, what can he do?‡
The treasure and snake; and the rose and thorn; and grief and joy are linked together.

"Dost thou not see that in the garden there are musk-willows and dry sticks? In the same manner among the class of the rich there are the grateful, and ungrateful and in the circle of the poor there are the patient and melancholy."

* *i. e.*, Abraham.

† در شهوار *durri shawār* "royal pearl," *i. e.*, the most precious kind of pearl.

‡ This line, if put in prose, will read thus:—

اگر طالب دوست جور دشمن نه کشد چه کند

COUPLET.

If every drop of hail had become a pearl,
Like small shells the bazars would have been filled (with them).

"The immediate attendants in the presence of the Glorious and Most High One are the rich who are poor in spirit, and the poor with the mind of the rich. The greatest of the rich is he who sympathizes with the poor, and the best of the poor is he who does not lay hold of the sleeves of the rich. '*And whoever placeth trust in God, then He will suffice for him.*'" Then (the judge) turned the face of rebuke from me towards the Darwesh, and said, 'O thou! who spokest that the rich are engaged in forbidden acts and intoxicated with wanton pleasures, yes! there is a sect of this kind as thou hast described,—wanting in resolution, and ungrateful of benefits,—who take (money) and keep it by, and eat, and do not give (it to any body). If the rain does not fall, or the storm upsets (*lit.* removes) the world, relying on their own power they do not enquire after the troubles of the poor man, nor fear the Most High God, but say,—

COUPLET.

'If from want another be destroyed,
I have (plenty). What fear has the duck from the storm?'

"Mean persons, when they have taken out their own blankets,
Say, 'What matters it if the whole world should die?'"

"There are people of this fashion which thou hast heard. And there is a body of men, who, having spread the tray of bounties, and proclaimed a liberal invitation, and girt their loins in service, and expanded their eye-brows with affability, are the seekers of name and absolution, and masters of this world and the next, like the servants of his Majesty the king of the world,—just,—aided (by God), and victorious,—holder* of the reins† of mankind,—defender of the passes of true faith, heir to the kingdom of Solomon,—the most just of the kings of the age,—victorious in the world and in religion,—Abū Bakr Sa'd Zangī (*may God prolong his days, and grant victory to his banners!*)"

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* *Lit.* "possessor."

† Plural of زمام *zamām* "rein."

STANZA.

'A father towards* his son never shews such kindness,
As thy† hand of liberality has (shewn) to the race of Adam.
God wished that He should pity the world,
Through His mercy He made thee† the king of the world."

When the judge had carried his discourse to this limit, and exaggerated it beyond the bounds of imagination, we also agreed to the necessity of the order of his sentence, and overlooked the past, and after fighting‡ took the road of courtesy, and placed our heads at the feet of each other, and imprinted kisses on each other's heads and faces. And the conclusion of speech was on this :—

STANZA.

"Do not complain of the revolution of the world, O poor man!
For, thou art unfortunate if thou diest in this manner.
O rich man! whilst thy heart and hand are at thy command,§
Eat and give, so that thou mayest gain (*lit.* carry) this world and the next."

STORY XXI.

I saw an Arab, who, in a circle of jewellers at Baṣrah, was relating a story thus: "Once on a time I had missed my way in a desert, and with me nothing of provisions was left. I had made up my mind to perish. All of a sudden I found a purse full of pearls. Never|| shall I forget that pleasure and delight when I imagined them to be parched wheat or rice; and (afterwards) I did not find them for me so bitter as when I knew that they were pearls!"

STANZA.

Amidst arid deserts and quick-sand,¶
In the mouth of the thirsty what is a pearl, what is a shell?
A man without provisions when fatigued,**
What matters it if in his girdle there be gold or fragments of a pot?

---

* *Lit.* "in the place of."

† Alluding to his king Abū-bakr Sa'd Zangī.

‡ *Lit.* "confronting." § *Lit.* "fortunate."

|| This كه *kih* before هرگز *hargiz* reads very clumsy. It ought to be struck out as in other editions.

¶ *Lit.* "moving sand." ** *Lit.* "who fell from his feet."

STORY XXII.

Likewise in an extensive plain a traveller, who had left his way, and whose strength and food were exhausted, possessed some *dirhams** in his belt. Much did he wander about, but he could not find his way to his destination, and he perished of hardship. A body of men arrived there: they saw the *dirhams* spread before his face, and (this) written on the dust:—

STANZA.

"If he possesses all the gold of the purest kind,†
A man without provisions will not gain his object.
In the desert for a hungry beggar,
Cooked turnip is better than pure silver."

STORY XXIII.

I did not ever complain of the unfavorableness of the time, nor contracted my face (into wrinkles) from the revolutions of the sky, except at the time when my feet were naked, and I had not the means of procuring shoes. I came heart-sick to the principal mosque‡ of Kūfah.§ I saw one who had no feet: I returned thanks to God for His favours, and bore with patience my want of shoes.

STANZA.

Roasted fowl in the eyes of a satiated man,
Is (esteemed) less than the leaves of vegetables on a tray.
And for him who has neither the power (to get food), nor the food itself,
Cooked turnip is (like) a roasted fowl.

STORY XXIV.

One of the kings with some of his favorites, had, in winter, gone to a hunting-ground far from the city. Until night fell:

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* Vide note ¶ on page 60.

† The name, perhaps, has its origin from a famous alchemist, named Ja'far, who used to make purest gold.

‡ Vide note § on page 18.

§ A city on the Euphrates four days' journey from Baghdād.

from a distance they saw a village desolate, and a peasant's house in it. The king said, "Let us go there for the night, so that the inconvenience of the cold may be less." One of the viziers said, "It will not be suitable to the high dignity of the king to take refuge in the house of a mean peasant. Let us in this very place pitch our tent, and kindle a fire." The peasant was informed (of this). What he had ready (as food) he prepared, and presented it before the king, and kissed the ground (in token) of service, and said, "The high dignity of the Sulṭān by alighting at the house of a villager will not be lowered, but they did not wish that the rank of the peasant should be exalted." To the king his words were pleasing: and at the time of night he alighted at his dwelling-place. The peasant rendered him service which met with his approbation. In the morning the king bestowed on him a robe of honor and riches. I have heard that he was going a few steps by the stirrup of the Sulṭān, and saying,—

STANZA.

"From the dignity and pomp of the Sulṭān nothing has been lowered,
By his honoring the hospitable abode of a peasant.
The corner of the cap of the peasant reached the sun,
When the shadow of a Sulṭān like thee fell upon his head."

STORY XXV.

I have heard of a merchant who possessed a hundred and fifty loaded camels, and forty slaves in waiting. One night, in the island of Kīsh,* he took me to his closet, and did not rest the whole night by saying incoherent words thus, "Such a partner of mine is in Turkistān,† and such goods are in Hindūstān, and this bond is for such a land, and for such a property such a person is security." Sometimes he said, "I have a mind (to go) to Alexandria, as its air is pleasant." And again he said, "No! the western sea‡ is boisterous. O Sa'dī! I have another journey before me: if that be undertaken, I shall for the rest of my life sit in a corner."

---

* Kīsh an island at the mouth of the Persian Gulf. As it looks like a *quiver*, it has perhaps been named so. It is said that Harmūz, son of Naushīrawān, peopled it, and gave to it that appellation.

† *i. e.* Transoxiana.

‡ *i. e.* Mediterranean Sea.

I said, "What journey is that?" He said, "I want to carry Persian sulphur to China, for, I have heard that it bears a high price (there), and from that place I will take China ware to Turkey, and Turkish brocade to Hindūstān, and Indian steel to Aleppo, and mirrors of Aleppo to Yaman,* and the striped cloth of Yaman to Persia. After that I shall give up (trading), and sit down in my shop." So much twaddle like this† he spoke that he had no power to say more. He said, "O Sa'dī! do thou, too, say a word of those things thou hast seen and heard." I said,—

VERSE.

"Hast thou heard that once a merchant,
In a desert fell from his beast of burden?
He said, 'The stingy eye of the worldly man,
Either contentment or the dust of the grave will fill (*i. e.* satisfy).'"

STORY XXVI.

I have heard of a rich man who was as famous for stinginess as Ḥātim Ṭaī‡ for generosity. His outward state was adorned with worldly riches, and the meanness of his spirit was firmly rooted in his nature, to the extent that he never gave a loaf of bread to a single soul with his hand, nor gratified the cat of Abū Hurairah§ with a mouthful, nor threw a bone to the dog of the Companions of the Cave.‖ In short, nobody saw his house with the door open, and his table-cloth spread out.¶

COUPLET.

A poor man, except the scent of his food, never smelt (any thing);
A bird, after his eating bread, never picked up crumbs.

I have heard that he took the route to Egypt by the Mediterranean Sea, and had put the fancies of Pharaoh** in

---

*Arabia Felix.

† چندانی ازین *chandānī azīn* means "so much like this."

‡ Vide note † on page 82.

§ Vide note § on page 67.

‖ Vide note § on page 8.

¶ *Lit.* "the head of his table-cloth was open."

** *i. e.* "had become vain, refractory, and sinful like Pharaoh."

his head. An adverse wind sprang up round the vessel, and the sea raged, *until when drowning seized him.*

COUPLET.

With thy sorrowful disposition what can the heart do if it does not agree?
The wind* is not always suitable to the ship.

He lifted up his hand of supplication, and began to make useless complaints. *'And when they embark in a ship they pray to God, being sincere towards Him in religion.'*†

COUPLET.

Of what use will the hand of supplication be to the needy slave?
At the time of supplication (it is raised) to God,—at the time for liberality (it is put) under his armpit.‡

STANZA.

With thy gold and silver give pleasure (to others);
Thou, too, derive benefits thyself.
And at that time this house (*i. e.*, world) will remain after thee,
(When) thou takest a brick of silver, and a brick of gold (from it for the poor).§

They have related that he had in Egypt poor relations. After his perishing they were enriched by the remainder of his property, and tore off their old garments at his death. During that same week, I saw one of them going on a fleet horse, and a slave running after him. I said to myself,—

STANZA.

"Alas! || had the deceased come back
Amongst his family and kinsmen,
The restitution of the heritage would have been more difficult
To the heirs than the death of their relative."

---

* The word شرطه *shurṭa* "a favorable wind" must be construed here for "wind" in general.

† This is quoted from the Qorān.

‡ *i. e.* "At the time of his giving anything to the poor, he withdraws his hands and places them under his armpits."

§ *i. e.* "After your death you will leave behind you a good name in this world, if you give gold and silver to the poor always, and thus relieve their distress."

|| وه *wuh* means "alas!"

In consequence of a former acquaintance which existed between us, I caught hold of his sleeve, and said,—

COUPLET.

"Enjoy, O good-natured worthy* man!
Since that ill-fated one hoarded, and enjoyed not."

STORY XXVII.

Into a weak fisherman's net a strong fish fell. He had no power to hold it fast. The fish got the better of him, and tore away the net from his hands, and escaped. He was confounded, and said,—

STANZA.

"The slave went that he might bring water from the brook,
The water of the stream came and carried away the slave.
Each time the net brought out a fish;
On this occasion the fish escaped, and took away the net.

The other fishermen felt grieved, and reproached him, saying, "Such a fish (*lit.* prey) fell into thy net, and thou couldst not keep it!" He said, "O brethren! what could be done! To me no daily food was allotted, and for the fish a day† yet was left.‡ And the sages have remarked, 'A fisherman without his daily food (allotted to him) cannot catch a fish in the Tigris, and a fish without its fate will not die on the dry land.'"

COUPLET.

A hunter does not every time take game;
It happens that one day a tiger rends him.

STORY XXVIII.

One whose hands and feet had been cut off, killed a millepede.§ A man of sanctity passed by him, and said, "Holy God! that one, notwithstanding it had a thousand feet, could not, when fate overtook it, escape with its life from one without hands and feet!"

* سره *sara* means literally "current (as coin)." Hence any thing "good," or "worthy."

† A play upon روزي *rozī*, meaning "daily food," and "a day."

‡ He ought not to have blamed his fate, knowing that he was too weak to hold the fish fast.

§ A kind of insect having many feet.

Distich.

When from behind the life-taking enemy comes,
Fate ties the feet of the running man.
At that moment when the enemy has reached (thee) step by step,
It behoves not to draw the Kaiānian bow."*

STORY XXIX.

I have heard of a Darwesh who had taken up his seat in a cave, and closed the door in the face of the people of the world, and Sulṭāns and kings possessed in his eye no grandeur.

Stanza.

Whoever opened for himself the door of begging,
Becomes indigent until he dies.
Forsake avarice, and reign (like a king);
The head (*lit.* neck) of the uncovetous will be exalted.

One of the kings of that quarter intimated to him, saying, "I have this hope from the kindness and good nature of the great, that they† will join us in (partaking of) our bread and salt." The venerable man gave his consent, for this reason that the acceptance of an invitation is the law of the Prophet.‡ The next day the king went to thank him (*lit.* to apologise) for his coming. The devotee sprang up, and embraced, and extolled him. When the king was gone, one of the companions asked him, saying, "So much courtesy, which thou shewed to-day to the king, was contrary to thy custom." "He said, "Hast thou not heard?"—

Couplet.

"He at whose table thou didst sit,
It became proper (for thee) to get up for his service.

Distich.

"The ear, can, in all its life,
Not hear the sound of the drum, and harp and flute.
The eye may abstain from the sight of the garden;
Without the rose and eglantine the brain may pass (its existence):"

---

* The Kaiānian is the second dynasty of Persian kings. It is said that they encouraged archery to a great extent in their reigns.

† *i. e.* the Darwesh, used here as a mark of respect.

‡ A periphrasis of four words to denote سنت *sunnat.*

If there be no pillow stuffed with feathers,
One can sleep with a stone under his head.
And if there be not before him a heart-ravishing bed-fellow,
He can put his hands on his own breast (*lit.* bosom);
But this worthless belly, with its coil within coil,
Has not patience, so that it may be satisfied with anything."

STORY XXX.

A thief said to a beggar, "Art thou not ashamed that for the sake of a grain of silver thou stretchest out thy hand before every mean person?" He said,—

COUPLET.

"The out-stretched hand after a grain of silver
Is better than that they should cut it off in two for a *dāng*."*

* A small denomination of money, equal to the sixth part of a *dīnār*, which is about $\frac{1}{20}$th of a farthing.

CHAPTER IV.

ON THE ADVANTAGES OF TACITURNITY.

STORY I.

I said to one of my friends that, "My abstaining from speaking any word has been, for this reason adopted, that on most occasions good and evil occur in conversation, and the eye of the enemy does not fall on any but the evil." He said, "That enemy is good who does not see (one's virtues)."

COUPLET.

Merit in the eye of enmity is a great fault:
Sa'dī is a rose,—but in the eyes of enemies a thorn.

The world-illuminating light of the solar fountain,
Appears disagreeable to the eyes of the blind musk-rat.

STORY II.

An intelligent youth possessed an ample stock* of the sciences of learning, and a critical† disposition. As often as he sat in the society of the wise, he used to hold his tongue from speaking. Once his father said to him, "Why dost thou not also say of what thou knowest?" He said, "I fear that they will ask me about something of which I may not know. I shall (then) be ashamed."

COUPLET.

For that which has not been spoken nobody will have any business with thee,
But when thou hast spoken, adduce its proofs.

---

* Vide Burhān-i Qāṭ'i for the meaning of حظ *ḥaẕẕ* "stock," "share."

† ناقد *nāḳid* literally means "a person whose business it is to examine coins, and ascertain their goodness." Hence, "a critic."

Stanza.

Hast thou heard that a Ṣūfī* was hammering
Some nails under his two shoes ?†
A foot-soldier lay hold of his sleeve,
Saying, "Come,—shoe my beast."

STORY III.

Galen, the physician, saw a fool who had laid hold of a wise man by the collar,‡ and was insulting him. He said, "Had this one been (really) wise, his business with a fool would not have reached that point; for, they have said,—

Distich.

'Between two wise men there occur not malice and strife;
Nor a wise man fights with a light-headed one.
If a fool, with rudeness, speaks a harsh thing,
The wise man with gentleness pleases his mind.
Two pious men will guard a hair;
So also § (ought) the headstrong and peaceable man.
And if on both sides there be ignorant men,
Though it be a chain they will break it.
An evil-tempered one abused another,
He bore it patiently, and said, "O thou of happy end!
I am worse than that thou wishest to say, 'Thou art so;'
For, I know my faults,—like me thou dost not know them."

STORY IV.

About the bargaining of the purchase of a house I was hesitating. A Jew said, "Buy it as I am one of the oldest house-keepers‖ of this quarter. Enquire of me the description (*lit.* praise) of this house, for it has no fault." I said, "Except this (fault) that thou art its¶ neighbour."

---

* Vide note † on page 27.

† The dual of نعل *na'l* "shoe of a horse or man."

‡ *Lit.* "he had struck his hand in the collar of a wise man."

§ هميدون *hamīdūn* means "in this manner."

‖ Vide note † on page 60.

¶ تو اش *tū-ash* = (تو *thou* + اش *of it*) = thou its.

STANZA.

"A house which has a neighbour like thee,
Will be worth a *dirham* of silver below the standard.
But one ought to be hopeful,
That after thy death it may be worth a thousand."

STORY V.

A preacher of a detestable voice thought himself a sweet-voiced one, and used to make a noise to no purpose. Thou wouldst say *the croaking of the ill-omened raven* was in the key of his notes; or the verse of the Qorān, "*Verily the most detestable of voices is the voice of asses,*" is (suited) to his circumstance. The people of the village, on account of the position he held, endured his troubles, and did not think it advisable to do him any harm; until one of the preachers* of that country, with whom he had hidden enmity, came one day to enquire after him. He said, "For thee I have seen a dream." He said, "Well! how?" He said, "Such I saw that thou hadst a pleasant note, and the people on account of thy voice† were at ease." The preacher reflected a little, and said, "It is a propitious dream, for thou hast made me acquainted with my failings. It has become known to me that I have an unpleasant voice, and that people on account of me are ill at ease. I have made a vow that after this I will not read the sermon."‡

STANZA.

I am displeased with the society of friends,
To whom my bad qualities appear good.
My blemishes they view as merits and perfection,
My thorns they represent as roses and jasmine.

---

* خطبا *khuṯabā* plu. of خطيب *khaṯīb* "a preacher."

† انفاس *anfās* plu. of نفس *nafas* "breath."

‡ The khuṭba is preached after divine service in the two Eeds, on every Friday, and at marriage ceremonies. In this the preacher blesses the Prophet, his generations, his successors, and the reigning sovereign of the country. The Muḥammadans of India bless the present Sulṭān of Turkey as the Moslem sovereign.

STORY VI.

A certain one in the mosque of Sanjār* used to utter the call to prayers with such a voice that his hearers were disgusted; and the intendant of that mosque was a man of pleasing disposition, who did not wish that his heart should be afflicted. He said, "O friend! for this mosque there are criers from of old, for each of whom I have fixed an allowance of five *dīnārs*,† I now give thee ten *dīnārs* so that thou wouldst go to another place." To this he agreed, and went away. After a certain space of time he on a road came back in the presence of the intendant, and said, "Thou didst me injustice, for thou turned me out from that place for ten *dīnārs*. The place where I have gone to now, they offer me twenty *dīnārs*, so that I would go elsewhere. I do not consent." The intendant laughed and said, "Take care! do not take them, for, it will soon happen that they will be agreeable (to give thee) fifty *dīnārs*."

COUPLET.

"With an axe no one can scrape off the clay from the face of a hard stone,
As thy harsh voice lacerates the heart."

STORY VII.

A harsh-voiced man was reading the Qorān in a loud tone. A man of sanctity passed (by him), and said, "What is thy monthly pay?" He said, "Nothing." He said, "Why then dost thou give thyself all these troubles?" He said, "I read for the sake of God." He spoke, "for God's sake, read not."

COUPLET.

"If thou readest the Qorān after this manner,
Thou wilt mar the glory of Islam."

---

* This mosque was erected by Sulṭān Sanjār, the sixth Sulṭān of the Saljūḳ dynasty, who reigned over Persia and Khurāsān.
† Vide note † on page 15.

STORY VIII.

One of the venerated learned men happened to have a discussion with one of the heretics* (*may the curse of God be on him to the highest extent !*) In the argument with him he could not get on. He threw down his shield,† and retired. A certain one said to him, "With such learning and instruction which thou possessest, thou couldst not get on with an unbeliever?" He said, "My knowledge is the Qorān, and the traditions of the Prophet, and sayings of the holy men;—and he is not a believer in them. In listening to his blasphemy what use will it be to me?"

COUPLET.

That man of whom, by means of the Qorān and traditions,
thou canst not get rid,
This is his answer—that thou givest him no reply.

STORY IX.

They have set down Saḥbān Wāil‡ as unrivalled in eloquence for this reason that he could speak a whole year before an assembly, and never repeated a word; and, if the same word recurred, he used to say it in a different style. And this is one amongst the several accomplishments of the courtiers in the presence of kings.

DISTICH.

If the speech be attractive and sweet,
Worthy of belief and admiration,
When thou hast spoken it once, repeat it not again;
For, when (people) have once eaten sweetmeat, it is enough.

STORY X.

I heard one of the sages who used to say, "Nobody has ever confessed his own ignorance, but that man, who, while another is speaking, (and) has not yet finished talking, commences his speech."

* Plural of ملحد *mulḥid* "a heretic."
† *i. e.* "he gave up the contest."
‡ A celebrated poet of Arabia.

Distich.

Speech has a beginning,* O wise one! and an end,†
Bring not speech in the midst of speech.
A man of judgment, and intelligence and sense,
Does not speak a word until he perceives silence.

STORY XI.

Some of the attendants of Sulṭān Maḥmūd asked Ḥasan Maimandī,‡ "What did the Sultān say thee to-day about a certain affair?" He said, "It may not have been hidden from you too." They said, "What he tells thee, who art the supporter of the throne of the empire, and the counsellor of the administration of government, he does not think it proper to speak to such as ourselves." He replied, "(He tells me) in confidence because he knows that I will not declare it to any one: then why dost thou ask me?"

Couplet.

The man of understanding does not say each word which issues (from one's lips):
For the king's secret one's own head ought not to be lost.

STORY XII.

One of the poets went to the chief (of a band) of robbers, and recited his praises. He commanded, so that they stripped off his garment. The dogs came upon him in the rear. He wished to take up a stone,—the ground was frozen,§—he was helpless. He said, "What base-born men are these who have let loose their dogs, and tied up the stones!" The chief was looking from a window; he heard him, laughed and said, "O philosopher! ask of me something." He said, "I want my garment if thou wilt give me as gratuity."

Hemistich.

We are satisfied with thy gift at the time of departure.

* *Lit.* "head." † *Lit.* "root."

‡ Khwāja Ḥasan Maimandī was the foster-brother and vizier of Sulṭān Maḥmūd of Ghaznī. He was born in the town of Maimand. It was by him that Firdausī, the author of the Shāh-nāmah, was introduced to the Sulṭān.

§ *Lit.* "ice-seized."

COUPLET.

"A man becomes hopeful of the kindness of other people :
I have no hope of good from thee—do not bring on me evil."

The chief of the robbers took compassion on him : he ordered his garment (to be returned), and added to it a fur cloak, and gave him some *dirhams*.*

STORY XIII.

An astrologer came to his house. He saw a strange man sitting with his wife. He abused him, and said reproachful words. A disturbance and tumult arose. A man of sanctity was informed of this matter, who said,—

COUPLET.

"On the top of the sky how canst thou know what there is,
When thou dost not know what is in thy house ?"

STORY XIV.

A loss of a thousand *dīnārs*† befel a merchant. He said to his son, "It is not proper that thou shouldst mention this subject to any one." He said, "O father! it is thy command: I will not (therefore) speak. But it is necessary that thou shouldst make me acquainted with its advantages, so that what good is there in keeping (anything) secret." He said, "In order that there may not be two misfortunes : firstly, the loss of the capital, and secondly, the rejoicing of neighbours at our distress."‡

COUPLET.

Tell not thy sorrows to thy enemies,
For, they will say the '*lā ḥaul*' § rejoicing.

---

* Vide note ¶ on page 60. † Vide note † on page 15.

‡ شماتت *shamātat* is "rejoicing at the distress of another."

§ The full form of this is :—"*la ḥaula wa lā quwwata illā bi-l-lāhi.*" "There is no power nor strength but in God." This is repeated by Muhammadans in case of sudden surprise, fear or danger. Friends repeat it in sympathy, and enemies in rejoicing.

THE END.

THE

ANWĀR-I SUHAILĪ,

OR

THE LIGHTS OF THE STAR CANOPUS.

BY

MULLA ḤUSAIN WĀIẒ KĀSHIFĪ.

THE FIRST THREE CHAPTERS, WITH THE INTRODUCTION.

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SELECTIONS

FROM THE

ANWĀR-I SUHAILĪ.

IN THE NAME OF GOD, THE MERCIFUL! THE COMPASSIONATE!

INTRODUCTION.

The jewellers of the road of the bazar of ideas, and the money-changers of the assay-office of eloquence, and the portrait-painters of the wonders of fictions, and the picture-adorners of the marvels of stories, have embellished the title-page of the works of histories in this manner, and decked and ornamented the preface to the pages of stories in the following way,—that in former days in the remotest quarters of the countries of China, there was a king, the fame of whose wealth and power had travelled through all parts and quarters of the world, and the mention of whose greatness and kingly dignity was as clear as the mid-day sun.* Renowned Sulṭāns had drawn the ring of obedience to him round the ear of their soul, and kings of high dignity had placed the saddle-cloth of submission on the shoulders of their heart.

VERSE.

A Farīdūn† in pomp,—a Jamshīd‡ in dignity,
An Alexander in grandeur,—a Darius§ in (giving) shelter;

---

* *Lit.* "chief luminary."

† Vide note ‡ on page 2.

‡ The 4th king of Persia. It is said that all the arts and sciences of this time were invented by him. He was the founder of Persepolis.

§ This was Darius Codomanus, the last king of Persia. He waged many wars with Alexander the Great, who gave him a final overthrow at Arbela. The unfortunate king was afterwards killed by one Bessus, the governor of Bactriana, B. C. 331.

On account of his justice, which is as (clear) as the face of moon-like beauties,
Water and fire were united together in one place.

On the edge of the carpet of his daily-increasing fortune, always the world-conquering nobles and right-thinking ministers had tied the belt of service round the waist of their soul, and at the foot of his exalted* throne, continually the great learned men and sages, clothed in (good) advice, sat on the chair of well-wishing. His treasury, with various sorts of jewels, and many kinds of ready money was filled, and his numerous renowned forces were beyond the limits of calculation and reckoning. His bravery was allied with his generosity,—his royalty associated with his (power of) administration.

Distich.

He was the brander on the forehead of proud (kings):
He was the sword-striker on the crown of the heads of commanders.
His justice triumphed over the blood-thirsty.
His clemency was a *panacea* for the helpless.

And they called that king Humāyūn Fāl;† for, by his comprehending justice the condition (*lit.* omen) of his subjects was fortunate, and by his perfect kindness the state of the helpless‡ and poor was linked together with quiet and ease. And this (fact) is established that if the police-officer Equity does not take care in controlling the affairs of the subjects, the thief Wickedness, by the aid of his oppression, brings down destruction upon the fortunes of the noble and plebeian; and if the ray of the candle of Justice does not afford light to the dark cottage of the distressed, the darkness of Oppression renders the confines and quarters of the empire gloomy like the hearts of tyrants.

Distich.

The excellence of a king of kings lies in his justice:
The shelter of God is his place of security.§

---

* *Lit.* "sky-like dignity."

† *i. e.*, auspicious omen.

‡ عجزه '*ajza* plu. of عاجز, *ājiz* "helpless."

§ ايمن اباد *aiman-ābād* "place of safety."

If the king from justice withheld* himself,
His country, owing to injustice, becomes desolate.

And this king had a vizier, who was a cherisher of his subjects and a diffuser of clemency,—whose world-adorning intellect was the candle of the bed-chamber of his empire, and whose right-thinking judgment with a single deliberation could unravel a thousand difficult knots. The heavy stone (*i. e.,* anchor) of his clemency kept steady a vessel of the ocean of disturbance in the vortex of agitation, and the strong gale of his punishment tore up from their root and origin the skirt-seizing branches of the thorn-thickets of injustice.

VERSE.

When he set to work his sagacious † mind,
By one single scheme he overthrew a hundred hosts.
When he regulated the affairs of the state,
By one single writing he subdued a kingdom.

And since by means of his auspicious counsel the affairs of that country derived perfect splendour, they called him Khujistah Rāī:‡ and Humāyūn Fāl did not enter into any business without consulting Khujistah Rāī, nor commence without his advice any affair, small or great; nor did he without his permission gird the loins of war in the plain of battle; nor did he without a signal from him sit in the hall of festivity on the cushion of mirth and pleasure. And, undoubtedly, it becomes renowned kings and fortunate exalted persons, in accordance with (the maxim), '*And consult them in an affair,*' not to enter into the concerns of government without the assistance of the counsels of the sagacious † wise, but to direct (*lit.* to bind again) the entire regulation of their affairs and commands by the advice of consummate ministers and wise counsellors, so that, according to the meaning (of the saying), '*No tribe consulted but God directed them to the right way of their affairs,*' whatever emanates from them (*i. e.,* the ministers) is connected with rectitude, and comprehends the safety of the world, and the tranquillity of the state of the children of Adam.

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* *Lit.* "becomes repenting."
† *Lit.* "knower of minute things."
‡ *i. e.,* happy mind.

VERSE.

In all affairs consultation is necessary:
A business without consultation does not come out right.

It happened that, one day, Humāyūn Fāl formed the intention of hunting. Khujistah Rāī, like fortune, was attendant upon his auspicious stirrup. The open space of the plain of the hunting-ground, on account of the fortunate advent of the king, became the envy of the highest heaven, and the constellation Eagle, on the assurance of becoming the food of the royal falcon of the king, turned towards the centre of the earth. The hunting animals, having dissevered their bonds, and sprung forth from their imprisonment and fetters, put themselves in motion in search of game. The small panther, skinned like a leopard, with a view to see the beauty of black-eyed antelopes, had become eyes all over its body, and the tiger-clawed dog, in the desire of meeting with the hare, had learnt a thousand kinds of fox-tricks. The high-flying hawk, like a shooting arrow, had from the aim of the archer set its face towards the summit of the sky, and the tune-making * royal falcon, with the plectrums † of its blood-shedding harp (*i. e.*, talons), ‡ had torn out (*lit.* opened) the arterial vein from the throats of birds.

DISTICH.

Forth leapt the swift-rising hawks
In the blood of the quarry having made their talons sharp.
The talons of the royal falcon were set to destroying:
Neither the parrot nor the partridge remained on high.
The panthers, with a view to form (*lit.* open) an ambuscade,
had from all sides
Blocked up the passage for the bounding of the deer.
By the galloping of swift-going § Arabian horses,
The open space of the plain had become narrow for game.

When the king had finished the sport of hunting, and made the plain empty of beasts, and the air of birds, his soldiers

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* Mr. F. Johnson does not give this meaning.

† زخمه *zakhma* "the plectrum or bow of any musical instrument."

‡ Here is a play upon the word چنگ *chang*, meaning, "harp" as well as "talons."

§ *Lit.* "of swift intention."

received the permission of departure; and the king and his vizier turned towards the capital. But, at that time, from the heat of the sun, their steel vest worn under mail* had become soft like wax, and from the warmth of the horse-armour, which, with the flame of fire, boasted an equality, the wind-paced horse withered up on that spot.

DISTICH.

The mountain and the mine, too, had become a furnace;
The earth waxed hot, and the sky also.
The birds of the orchard lay hid amidst the branches;
The beasts went into their dens (*lit.* holes).

Humāyūn Fāl said to Khujistah Rāī, "In such a hot atmosphere it is not (consistent) with reason to proceed, and, also, to take shelter under the shadow of a tent will not serve to remove the heat. From the violence of the heat the terrestrial globe has been heated like the forge of blacksmiths, and the centre of the earth, like the expanse of the sky, has become a mine of fire. What sort of a plan dost thou devise, so that for a time we may rest in the shade, and when the phœnix † Sun inclines to its nest in the west, we will, also, alight at our settled abode of grandeur?"† Khujistah Raī opened the tongue of praise, and said,—

COUPLET.

"O thou the Sun of Empire! and O thou the Shadow of God!
More auspicious is thy umbrella than the shadow of the phœnix.‡

"For thy slaves, who seek refuge under the royal phœnix-like banner, there is no fear from the flame of the torch of the world-consuming sun.

COUPLET.

"From the heat of the Sun of accidents what care have we,
When the canopy of thy Favor becomes our shelter?

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* خفتان *khaftān* a periphrasis of four words.

† The original meaning of عزت *'izzat* (*v. n.* of عز *azza* glorious) is implied here.

‡ عنقا *'anḳā* a fabulous bird in Eastern romance, and is described by naturalists, as *ma'lūm-al ism*, *majhūl-al jism*, *i. e.*, known as to name, unknown as to body. I have translated it as "phoenix." Vide notes|| on *humā* in page 5.

"But for the nobly-endowed person of the Sulṭān, the Shadow of God,—in the shade of whose fortune the people are happy,—to avoid the heat of the air, from which various kinds of troubles and head-ache are occasioned, appears to be the essence of reason.

HEMISTICH.

"The safety of the whole world is (centred) in thy safety."

"I see in this vicinity a mountain as high as the spirit of the brave, and as lofty as the dignity of the pious. In a short time before this I went there. From head to foot it had put on a green robe,* and a thousand fountains of sweet draught spurted out from its pure breast. Its odoriferous herbs † and flowers were shining like the stars in the sky, and its fountain-like brooks ‡ were glittering like the streams of the garden of Paradise. The advisable course is, that the reins of intention should be directed to that side, so that for a little while we may, like the verdure, grow happy under the shade of the willow, and for a moment like the jasmine, at the brink of the water and at the edge of the parterre, become fresh and contented.

COUPLET.

"On the edge of the stream sit and watch the passing of life,
For, this signal of the passing world is enough for us."

Humāyūn Fāl, by the saying of Khujistah Rāī, turned his face in that direction, and, in a short time, having traversed the distance, he made with the dust of the hoof of his magnificent § cream-colored horse, the skirt of the mountain, like the sleeve of fortunate men, a kissing-place for the prosperous. He beheld a mountain which had caused its head of loftiness (*lit.* bravery) to pass beyond the top of the sky, and carried the point of its green-colored sword‖ to the

* No dictionary, except Dr. Forbes, gives this meaning of حله *ḥulla*. This is rather strange.

† Plu. of ريحان *rīḥān*.

‡ Plu. of جدول *jadwal*.

§ *Lit.* "the cream-colored horse of magnificence."

‖ Here the peak of the mountain has been compared to a green sword. An odd simile.

gilded shield of the sun, or like a venerable old man, who, according to the description, '*And (we made) the mountains as pegs*,' may have stretched forth the feet of firmness to the skirt of dignity, and from his weeping eyes the stream of running tears may have reached his skirt. The king, having come forth on the top of the mountain, and, like the cloud, (which belts a hill), having tied the skirt (of his dress) round his waist, circumambulated it on every side. Suddenly an open place appeared like the plain of Hope in considerable spaciousness, and an expanse became visible like the field of Expectation in excessive width. In its verdure it represented the flower-garden of heaven, and in its climate it resembled the verdant lawns of Paradise; and in its area the violet raised its head around the rose like the fascinating curls of the beautiful, and the fresh spikenard with the spontaneous* tulips sprang up delightful like the civet-diffusing ringlets † of the sugar-lipped ones. The Tabaristān willow had clothed itself with a rose-colored satin under-garment, and the straight cypress put on a silken pistachio-colored head-dress. The tongue of the musk-diffusing breeze disclosed the secrets of the perfumes of the flower-garden to the four quarters of the universe, and from the warbling of the nightingale the story of the color and fragrance of the rose reached the ears of the inhabitants of the mansions of the world above.

Distich.

Agreeable and heart-expanding are its water and air,
The place was auspicious,—the spot happy.
Sweet-scented herbs had sprung up on the edge of the stream,
Whose limbs and faces were washed by dewy waters.
The trees like idols had drawn right up their stature,
In beauty they had reared their heads from one another.
On the branches the sweet-voiced birds
By their notes had (as if) tuned the organs (of music).
The cypress plant, which surpassed that in the Paradise,
Had on its each leaf the writing, '*Good to them!*'

And in the midst of this verdant plain there was a pool, the water of which was as soul-refreshing as the fountain of life,

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* خود روی *khud-roī* = خود *self* + روی from رویدن *to grow* = *self-growing.*

† This meaning of خط *khatt* "lineament" will not be applicable here. I have adopted Mr. Eastwick's version of it.

and was like the Salsabīl* or Paradise in extreme delicacy and transparency.

COUPLET.

In it was moving silver-formed fish
Like the new moon in the round sky.

The vizier ordered, so that they adorned the side of the pool with a royal throne: and Humāyūn Fāl seated himself on the cushion of repose. Each attendant of his auspicious† stirrup rested on the brink of a stream and under the shade of a tree; and every one, having regarded that heaven-resembling spot, after such a hell-like atmosphere, a rare blessing, recited this couplet by the language of their gestures.‡

COUPLET.

'O God! I, from a desert of troubles and afflictions,
Am freed. I am seated in the garden of Iram.'§

The king and the vizier, having, in a corner of the plain, alighted from their riding-vehicles,—the horse and the elephant,—and, without playing (chess), turned the face of their minds from the queen‖ of the vain imagination of check-mate on the chess-board of (worldly) concerns, and reflected on the wonders of the created objects of God, and the marvels of His infinite new productions; and delivered the sermon of the praise of the Most High King, whose engraver Fate delineates on the face of the strong tablet of the mountain with the pen of Omnipotence such beautiful

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* *Lit.* "waving like chain." Name of a fountain in Paradise, out of which the pious only will be allowed to drink water. It is mentioned in the Qorān that its pebbles are rubies and emeralds, its earth made of camphor, its bed of musk, and its sides of saffron.

† *Lit.* "stirrup allied to fortune."

‡ زبان حال *zabān i ḥāl* "language expressed by one's gestures (*lit.* condition) or by signs," in contradistinction to *language of the tongue*, which is called زبان قال *zabān i ḳāl*.

§ Gulistān-i Iram, a fabulous garden, said to have been anciently made in Arabia Felix by a king named Shaddād bin Aad, or Iram bin Omad. This garden is described as the perfect model of that Paradise which has been promised us in the Qorān.

‖ فرزین بند *farzīn band* a term used at chess for which there is no equivalent in English.

pictures, and the magic of whose power brings forth from the heart of the rock all these various-colored plants. At one time they repeated this couplet from the leaves of the Gulistān,—

COUPLET.

'Not (only) the nightingale on the rose is chanting His praises,
Nay every thorn in His praise is a tongue.'*

And at another time they looked in the pages of the Nigāristān† at this picture,—

COUPLET.

'Sometimes He maketh for the rose-leaf a vehicle of the morning breeze,
Sometimes He placeth on the feet of the wind a chain of pure water.'‡

From the linked writing which the pen of Creative power has drawn on the watery page (of the pool), they read the words, '*And we set a-flowing in it the fountains;*' and from the emerald (*i. e.*, green) tablet of the grass which was painted with the characters from the pen of Nature, they perused the verse, '*And we made therein gardens.*' In the midst of this circumstance, the sight of Humāyūn Fāl fell on a tree, which, from the fall of the leaves, was divested of its appendages§ like an autumn-experienced bough, and which from its extreme oldness was like the paralytic old man without vegetation or growth. The two-edged sickle‖ of the peasant Age had agreed upon cutting off and separating its limbs, and the saw of the carpenter Time had sharpened its teeth of avarice in tearing into pieces its woof and warp.

COUPLET.

The young tree is the beloved object in the garden;
As it grows old, the gardener hews it down.

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* Vide my translation of the Gulistān, p. 65, Chap. II, Story 26th.
† A book containing anecdotes of the Persian princes written by Aḥmad of Kazvīn.
‡ The rippling water of the pool is compared to a chain.
§ *Lit.* "without provisions." Hence, "without its leaves, &c."
‖ دهره *dahra* "a small two-edged sickle-formed sharp dagger."

The centre of that tree, like the hearts of contented Darweshes, had become hollow, and a swarm of honey-giving bees for the sake of storing their own means of support had taken refuge in that fortrees. When the king observed the humming of the bees, he demanded of his experienced vizier, saying, "What is the cause of the assembling of these swift-flying insects (*lit.* birds) round about this tree, and at whose commands do these ready attendants come and go to the heights and slopes of this meadow?

COUPLET.

Of this coming and going of their's what's the object?
In this place of worship who is their adored one?"

K͟hujistah Rāī opened his tongue, saying, "O fortunate king! they are a tribe (doing) much good and little harm. In consequence of the cleanliness and slenderness which is inherent in their nature, they have acquired the honor of the inspiration of God, which the saying, "*And thy Lord revealed unto the bees*,' explains it. And by the grace of the Sovereign favor they have on account of the command, '*That thou shouldst provide houses in the mountains*,' fastened the belt of obedience round the waist of their soul. They have a king, whom they call Ya'sūb—in body larger than they are. And their whole swarm have placed their heads on the line of submission to his grandeur and awe, and he has seated himself upon a square throne made of wax, and has engaged in their (respective duties) his minister and chamberlain, and porter and guard, and herald and deputy. The sagacity of his attendants is (known) to such an extent, that each one makes for himself hexagonal† houses of wax in a manner that there may not be a difference in (any of) their sides: and for perfect geometricians (to make) the like of it without compasses and rulers and other instruments could not be practicable. And when the house becomes complete, they, by the order of the king, come out of that dwelling, and a chief bee, in the language of their gestures, exacts from them an agreement that they should not change their cleanliness for dirtiness, nor pollute the skirt of their purity with the stain

* يعسوب *ya'sūb* means, "chief of a nation."
† مسدس *musaddas* from سدس *sads*, "taking a-sixth part"= composed of six.

of dirt. For the fulfilment of their promise, they do not sit (anywhere) but on the twig of the fragrant rose and the pure blossom, so that whatever they may have eaten out of those delicate leaves, becomes in a short time collected in their inside in the form of a fresh well-flavoured saliva, and a liquor comes out of it, which, in the medical shop of medical art, like '*In which lies the cure for men*,' is true to its quality. And when they return home the porters smell them. If they remain (true) to their agreement, that is to say, (if) they have abstained from that which may not have possessed the virtue of purity, they have permission to enter into their hexagonal chambers and constructed* houses; and *God forbid!* if they have from the purport of this couplet,

VERSE.

'Place the hand of fidelity round the waist of promise;
Exert thyself so that thou mayest not be the promise-breaker,'

turned aside, and in them (the porters) find any smell which may be the cause of hatred and disgust, they forthwith divide them in two. And, if the porters, committing negligence, give them a passage, and the king smells that abominable scent, he, in person, having enquired into this circumstance, brings that wretched bee to the place of castigation, and first gives orders for the execution of the porters. After that he kills the disrespectful bee, so that another of their race should not do such an act. And if, for example, a stranger from another bee-hive wishes to come to their abode, the porters forbid him; and, if he does not desist, they put him to death. And it is mentioned in histories that Jamshīd,† the ruler of the world, borrowed (*lit.* took) from them the rules regarding porters and keepers, and the appointing of chamberlains and door-keepers,‡ and the arranging of thrones and cushions; and in process of time (these rules) were brought to perfection." When Humāyūn Fāl heard these words, for his pure mind an inclination to behold the foundation (of their dwelling) shewed itself. He got up, and, having come to the foot of the tree, amused himself (by looking at) their court

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* موسس *muassas* from اساس *āsās* "foundation."

† Vide note † on 131.

‡ بواب *bawwāb* though singular has been put here to rhyme with حجاب *ḥujjāb* the plural of حاجب *ḥājib* "a door-keeper."

and place of audience, and the manner of their coming and going, and the rules of their service and attendance. He saw a number of them who had girt up their loins for (carrying out) the command of God, and like Solomon seated on the vehicle of air.* They had made the choice of pure food and a clean place; no one had any business with the profit or loss of another, and none of them with regard to his own species was in the place of pain and annoyance.

COUPLET.

Hail! ye feeble exalted ones!
Ye are little great beings and humble lofty ones!

(The king) said, "O Khujistah Rāī! it is strange that notwithstanding the spirit† of fierceness which is implanted in their nature, they are not intent upon injuring one another, and that although they possess a sting, they give nothing but honey; and, in spite of the awe which is fixed in their forms, they show (nothing but) kindness and gentleness. And we, among men see the reverse of this; for, a number of them make their own species their oppressed (*i. e.*, victims), and wish that they should overthrow the root of the lives of those like themselves.

COUPLET.

Look at the revolution of time! how from his feeling of inhumanity
Man is cautious of his fellow-brother!"

The vizier said, "These animals, which you behold, have been created with one single temperament, and men are made of different natures: and since (the Fates) have mixed together in their composition the soul and body, and what is thick and thin, and light and darkness, and poured into their mould (*i. e.*, body) the coin of material and angelic nature, and the specie of high and low passions, hence in every one a different temper and a distinct manner has become manifest. '*Assuredly all men knew their place of drinking.*' (The Fates) have, also, given them a share of

* Solomon had a throne on which he could move about through the air according to his pleasure.

† نشا *nashā* generally means "growth," but here it denotes "state," "nature."

angelic intelligence,* and have moreover sent to them a portion of Satanic spirit,* so that every one who puts the hand of assent in the skirt of reason, obtains by the step of exaltation a promotion to the dignities of '*And verily we have honored the children of Adam.*' And whoever places his head of obedience on the line of the order of his inordinate desire, remains from excess of meanness confined in the lowest grades of '*Rather they are most depraved as to their ways;*' and how beautifully has (the poet) said,—

COUPLET.

'(Thy nature) has a portion of the angelic and a portion of the Satanic (in it).
Give up what is Satanic, and surpass an angel by thy virtues.'

"And many men by reason of their following their wrong-seeking inordinate desire have happened to become the displayers of blameable qualities, *viz.*, avarice and greediness, and envy and malice, and cruelty and pride, and hypocrisy and conceit, and slander and false accusation, and malignant imputation, and such like.

COUPLET.

How many dull ones are ignorant of their ownselves!
They take (to finding) faults to the detriment of virtue.
They become like smoke if they find their way to the brain;†
They become like the wind if they get to a lamp."‡

The king said, "The manner in which thou hast related, and recited to me the facts of the state of the sensualists, the thorough well-being for man lies in this that each of them should stretch forth their feet of retirement under the skirt of freedom from care, and, having closed on his face the door of the society of others, should always engage himself in his own purification.§ It is possible that out of the destructive whirlpool of error, the origin of which are the disagreeable qualities, release may come to pass.

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* Plurals of عقل *'aḳl* and نفس *nafs*.

† *i. e.*, they vanish like smoke.

‡ *i. e.*, they spoil a good man if they come in contact with him.

§ تزكيه *tazkīya* from زكا *zakā* "purity."

Hemistich.

From the midst of this, if they can, it is better that they
should withdraw.

"And I had heard that divine presence lies in solitariness,* and freedom from care in seclusion; and it has to-day become a certainty to me that the society of most men is more hurtful than the poison of a viper, and association with them more troublesome than the risk of giving one's life. And as to the fact that many sages have for a lengthened period passed their time in the corner of a cave or in the bottom of a pit, they had this object in view.

Verse.

Every one who is wise chose the bottom of a pit;
For, in retirement lie the purities of mind.
The darkness of a pit is better than the black deeds of men.
The wise run away from the tumult of the mob.

"Moreover, perfect pure-minded Darweshes are averse to the society of their ownselves,† and such being the case, why should they engage themselves with another?

Couplet.

I wish for such a solitude that if the revolution of the sky,
like the whirlwind,
Sifts the rubbish-bag of the world, it may not be able to come
around me."

Khujistah Rāī said, "What has passed on the inspired tongue of his Majesty the king, the Asylum of the world, is the essence of truth and the perfection of reason, for, society is the cause of the distraction of the mind, and retirement the source of inward and outward tranquillity, as they have remarked,—

Quatrain.

'Dost thou know who is composed night and day?—
That secluded person who goes not to a place of meeting.

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* *i. e.* the presence of God is obtained in your solitary meditations.

† *Lit.* "make retirement of their ownselves." This is a very puzzling sentence. It means simply that society of persons having very little charm over pure-minded Darweshes, they wish that their body even should not exist, as its existence is only troublesome to them.

In the bud the tender heart of the rose remains collected,
When it has gone in an assembly (its petals) become dispersed.'

"But several of the great men of the faith, and masters of the true belief, in the event of (finding) the rectitude of character in their friend and associate, have given social life preference to solitude, and have said that the society of a good companion is better than being alone, and when an affectionate friend is not obtained, solitariness is better than society.

COUPLET.

Retirement from strangers is necessary,—not from a friend,
Fur garment comes to use for winter,—not for spring.

"And, in fact, society is the means of gaining excellent qualities and benefits,* and is the link of union between the chain of the great and learned. †

COUPLET.

Tear not away thy hand of search from the skirt of society;
Sit not alone, for there is the fear of madness.

"And from the meaning of the tradition, '*There is no monasticism in Islam,*' it is thus understood that the advantages of society may be greater than the benefits of solitariness, and for man himself to lay the foundation of a secluded life, and not to engage himself in the companionship of the children of his own species, how can this be possible?—since the power of the triumphant Omnipotence of God has rendered the class of men subject to (mutual) necessity, and made each of them stand in need of one another, for this reason that they have happened to become sociable in temper, *i. e.*, they seek for a mutual congregation, which is called *social life*.‡ And the meaning of *social life* is to befriend and render assistance to the children of this species mutually; for the existence of this body individually and specifically cannot be practicable, but

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* فضائل *fażā'il* plu. of فضيلت *fażīlat* and فواضل *fawāżil* plu. of فاضلت *fāżilat*.

† اعالي *ā'ālī* plu. of اعلى *a'lā* and افاضل *afāżīl* plu. of افضل *afżal*.

‡ This meaning should be added to that already given in the dictionary.

by mutual assitance. And if, for instance, it be necessary for one to arrange for himself his food, and dress, and place of residence, he should be required at first to bring into his possession the tools of a carpenter and a blacksmith, since without which the preparing of the instruments for sowing and reaping and whatever depends upon them cannot be easy, and his life without food could not hold so long. And if, after preparing these means, he spends his whole time in one employment, he will not be able to perform and finish others,—how then can he occupy himself with the whole lot? Hence it became necessary that a body of persons, having remained as helpmates to one another, should each set about in a business to an extent greater than his own means of sustenance: and whatever may be in excess they should make over to another who is in need of it, and in exchange for that they should get their recompense in proportion to their work, so that the transactions of all in consequence of this assembling may be put into order. And from these premises it became evident that men stand in need of each other's help, and mutual assistance without assembling is impossible. Hence for a body to sit alone belongs to the species* of impossibilities; and, as you would say, the mysterious proverb, '*The assembling is a divine mercy*,' also points to this fact.

Couplet.

"Seize the skirt of community, and do any work,
For no business has become easy † in solitariness."

The king said, "What the vizier has recited is the essence of philosophy, and the best part of wisdom. But this occurs to my mind that notwithstanding ‡ they stand in need of a congregation, the difference in their natures will undoubtedly lead to dispute,—for this reason that some may be stronger than others in proportion to their bulk, and their strength may be greater, and a few others may be superior to the rest in wealth and in rank, and on another party avarice and covetousness may remain predominant. Those who in strength and in riches surpass others, a desire for superiority and op-

* This meaning of قبیل *kabīl* has not been given by Mr. Johnson. See Dr. Forbes' Hindūstānī dictionary.

† میسر *muyassar* from تیسیر *taisīr* "rendering easy."

‡ بعد ما *ba'd mā* means literally, "after that."

pression arises in their nature: and assuredly it will be so predominant that it will draw most men within the restraint of its servitude. And in the greedy man this hankering so manifests itself that he would for the most part bring into * his possession the gains of other men; and these circumstances become the occasion of dispute, and in the end lead to mischief.

COUPLET.

Dispute enkindles such a fire
That by its heat whatever there may be becomes consumed."

The vizier said, "O king of kings, the Asylum of wisdom! for the removal of this quarrel a plan has been fixed upon, which, having made every one content with his own right, shortens his hand of oppression against possessing the dues of others. And this plan they call *coercion*, and the pivot of this is the canon of equity,—the meaning of which is the observance of the mean, *i. e.*, the centre of the circle of excellence; for, according to (the saying), '*The best of things are the means*,' the comprehending of the (higher and lower) parts (of the mean) over worthless things is manifest, just as they have said,—

VERSE.

"Between the two parts of all qualities to such an extent
Lies the difference, as from the sun to the obscure star. †
Hence the choice of mean is good in all affairs
On this proof, that '*The best of things are the means*.'"

The king said, "How can one discover those means through the recognition of which the aspect of things assumes the appearance of mediocrity?" The vizier said, "The determiner of these is a person perfectly consummate, *assisted by God*, who has been sent by the divine Majesty to men: and the sages call him the 'Great Secretary,' ‡ and the doctors of faith the 'Messenger and Prophet;' and assuredly his commands and prohibitions will be connected with the affairs of the means of living for men in this world and in

* *Lit.* "bring into the side of his possession."
† Alluding to the star in the Lesser Bear.
‡ The Angel Gabriel is called by this name, but here it is applied to our Prophet.

the next.* And when that Prophet (*may the blessing of God be on him and peace!*) who is the founder of the canons of Muḥammadan Law, forms the intention of (going to) the empire of the next world for the sake of arranging the rules of his firm religion, there will be no alternative but (to use) the polities of a ruler; since most men are unmindful of their own interests, and they are the zealous followers of their own inclination and sensual gratification.† Hence, as a matter of necessity, the existence of a powerful ruler among them is indispensable, who, after preserving the rules of command and prohibition of the Prophet, which means his Law, may observe the regulation of coercion, so that also the head of a sect may be exalted with the crown of fortune, and also the robe of the empire adorned with the embroidery of the glory of religion, since '*State and Faith are twins.*'

COUPLET.

Before wisdom, royalty and prophecy
Are like two stones in (*lit.* and) one ring.

"And to the same purport they have said,—

COUPLET.

'The Law obtains honor from the kingdom,
The kingdom, too, attains distinction from the Law.'"

Humāyūn Fāl said, "What ought to be the condition of this powerful ruler, whose existence after the Prophet (*the blessing and peace of God be with him!*) among the people is necessary, and in what manner ought to be his qualities in regulating the affairs of the kingdom and of the faith?" Khujistah Rāī said, "This ruler ought to be learned in the rules of coercion and in the subtilties of justice, for, if he be not such, the kingdom will be near to decay, and the empire on the point of decline.

COUPLET.

An empire by justice becomes established;
Thy actions by thy justice obtain firmness.

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* معاش *ma'āsh* "means of living in this world," and معاد *ma'ād* "of the other."

† *Lit.* "an obedience to their nature and sensuality prevails over them."

"And, further, it is necessary that he should understand the management of the pillars of State, and know what party ought to be strengthened, and with whom to cultivate society, and what body he ought to overcome, and with whom to avoid conversation. For, among the attendants of the court of the empire there are a few persons, who particularly bind the girdle of well-wishing to the Sulṭān round the loins of sincerity, and exert themselves in the worldly renown and spiritual absolution of the king; nay, a greater portion of them, with a view to gain their own interest, or to remove disagreeables from themselves, look after the road to service.

Couplet.

They are boasters (who wish) that they should be respected through thee.
They exert themselves so that through thee they may be of some worth.

"And since the pivot of their design* is (based) on avarice, it is possible that malice against a person, whose obligation they cannot fulfil, is fixed in their minds, and that they bear spite against another body, whose advantages in the service of the Sulṭān are greater than the allowances of this class (*i.e.*, their ownselves). And when envy and malice appear in them, having stirred up a variety of stratagems, they represent things which are not true, and if the king be destitute of the robe of vigilance, and listen with the ear of acceptance to the words of interested persons, and do not pay any attention to the enquiring into and the investigating of the circumstances, he produces therefrom a variety of mischiefs and injuries, and many kinds of wickedness and evils are brought about by that.

Verse.

Lend not thy ear to the saying of a selfish man,
Who, from envy, has in his heart a disease.
In a moment he will convulse a world.
He will distract a world in a trice.

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* This word is used here in its original sense having for its root هم *hamm* denoting, "care," "purpose."

"But when a vigilant and sensible-minded king enters deeply into his affairs, and, having himself investigated (the matters) in whole and in part, distinguishes the light of truth from the darkness of falsehood,—both in this world the foundation of his empire remains safe from any injury, as also in the next he attains the good fortune of salvation, and the height of the places in Paradise.*

Distich.

He, who in this house (*i. e.*, this world) administered justice for a night,
Improved his house of to-morrow.
Administration of justice is the duty of sovereignty,
Eternal happiness lies in clemency.

"And every prudent monarch, who, having placed the weight (*lit.* centre) of his own affairs on wisdom, makes the counsel of sages his regulation,—both his kingdom becomes flourishing, as also his subjects happy and joyful, like the great King Dābishlīm of Hindūstān, who laid the foundation of his own empire on the rules of the instructions of sage Bedpāī the Brahman; and, having ascertained from him what may be useful to kings, he, in consequence, passed for a long time his days in happiness. And when he removed himself from this transitory place to the eternal abode, yet still his good name and honorable mention continues on the page of time.

Couplet

Although I think of every thing which is in the world,
Good name is the fruit of man's life (*lit.* days.)"

When Humāyūn Fāl heard the mentioning of Dābishlīm and Bedpāī, like a fresh bud, which, at the time of dawn, opens in smile its tender lips by the wafting of the morning breeze, he became expanded and blooming in the garden of joy and on the carpet of gladness, and said, "O Khujistah Rāī! it is a long time since the desire of (hearing) the story of this King and the Brahman has become fixed in the core of my heart, and the idea of their discourses and interviews has taken a place in the closet of my mind.

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* درجات *darjāt* plu. of درجه *darja* "a place in Paradise."

HEMISTICH.

For ages we have a longing for thy curling lock.*

"Howmuchsoever I have carried into execution the duties of enquiry, and asked everybody the particulars of their circumstances, not a portion of this story came into my possession, and not a letter from the record of their histories became known to me.

COUPLET.

With nobody I found a trace of that heart-stealing one,
Either I do not possess any news, or she has no trace (left).

"And I had always opened the ear of my understanding, thinking † from whose tongue their names may be heard, and always kept my eye of expectation on the high road of anticipation, considering † whence the beauty of this circumstance may shew its face.

COUPLET.

I place my ears on (my mistress') voice,—where lies the good news of that lip?
O God! my eyes are on the road,—where is the light of that sight?

"And when I knew that the vizier is acquainted with their circumstances, I perform my duties ‡ of thanksgiving to God, and say,—

COUPLET.

'At last my mind attained its own object;
And what I had asked from God has come to me.'

"I am in hopes that with every possible speed thou shouldst make me happy by (relating) the words of the King and the Brahman; for, in mentioning these particulars thou wilt gain the advantage of repaying the rights of bounties (due) to me, and from me in consequence of listening to those admonitions a variety of advantages will come

* Mr. Johnson surprises me by giving the meaning of '*sar-ĭ zulf*' as "amorous glance." I do not know on what authority.

† I have given the meaning of تا *tā* here, "thinking" or "considering," instead of "so that," on account of its being more appropriate.

‡ Plural of راتب *rātib* "daily allowance (of food)."

to my subjects: and a word, by the reciting of which thanks for bounties are performed, and by the blessing of the hearing of which thorough good accrues to the noble and plebeian, will be highly propitious.

STANZA.

The tongue of a wise man of an enlightened mind
Is the key to the door of the treasure of wisdom.
Open the door of treasure, and bring out a coin,
So that for it (the tongue) may be the touchstone of advice.
Impart counsel to kings in such a manner
That in it may lie the happiness of their subjects."

BEGINNING OF THE STORY OF

KING DABISHLĪM AND THE BRAHMAN BEDPĀĪ.

The clear-minded right-thinking vizier opened the tongue of explanation, and, in delivering his speech, did justice to his eloquence, and said,—

COUPLET.

"O auspicious-footed emperor! from whose face
The stars in the sky acquire goodness of fortune!"

I, from the parrots of the sugar-plantation of eloquence, and from the sweet-voiced nightingale of the garden of skilfulness, have heard that in one of the largest cities of Hind, which is the mole on the face of empires,* there was a King of wakeful fortune and prosperous days, and in consequence of his word-adorning judgment, he was the cherisher of his subjects, and the destroyer (*lit.* consumer) of tyrants. The throne had received lustre by the ornament of his unlimited royal justice, and the imperial seat gained embellishment by the beauty of his commands and prohibitions. The rust of tyranny and iniquity was erased from the page of the world, and the face of justice was shewn in the mirror of his kindness to the whole† of the people of the universe.

COUPLET.

By the light of his justice he had illumined the quarters of the globe;
Forsooth! by means of equity the rules of sovereignty became bright.

And they call this monarch King Dābishlīm, and in their dialect the meaning of this word is, 'great king.' From the excess of his grandeur, he never threw the hoop of the noose of his ambition except on the niched battlement of the palace

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* *i. e.*, the country was very renowned, just as a mole is always conspicuous on the face of a person.

† This meaning of کافه *kāffa* has not been given by Mr. Johnson. *Vide* Dr. Forbe's Hindūstānī Dictionary.

of the sky, and on account of his independence he never looked but to great affairs and weighty matters. Ten thousand* terror-striking elephants were among his troops, and the number of his skilled warriors and war-like brave men would not come into the area of calculation. He possessed treasures full, and countries populated.

HEMISTICH.

What all the kings possess thou possessest it alone.

And in spite of all this grandeur, he entered deeply (*lit.* with reflection) into the affairs of his subjects, and personally enquired into the complaints of each of the petitioners for justice.

COUPLET.

Keep not thy hand away from the protection of thy subjects.
Consign the affairs of thy people to thy care.

When he had strengthened the confines of his empire by (good) administration, and cleared the expanse of his country from pretenders, he used invariably, with the ease of his mind, to adorn the banquet-hall of pleasure, and attained the wish of his heart through his prosperous days. And in his assembly counsellors, clothed in wisdom, and wise men, dressed in excellence, were always present, and they used to adorn the place of meeting with agreeable words, and with the praise of the laudable qualities (of noble men). One day, he had sat down on the cushion of pleasure, and made arrangements for a royal feast.

COUPLET.

According to custom he had prepared the necessaries † for a banquet-hall;
He had opened the door of joy and pleasure.

After enjoying the modulations of the tune-singing sweet-voiced minstrels, he formed the inclination of hearing the story of intellect-improving wisdom, and after looking at the cheeks of the Venus-foreheaded moon-faced ones, he shewed the desire of beholding the bridal-displays of words

* قلادة *ḳulādah* like زنجیر *zanjīr* is applied to *elephants*, as سر *sar* and راس *rās* to *horses.*

† ساز کردن *sāz kardan*, "to prepare the necessaries for any thing."

bearing the result of (good) counsel; and, having enquired of philosophers and courtiers the details of the virtues of good qualities and of excellent manners, he bestowed adornment on the ear of his sense with the jewels of their discourses, which resembled large royal pearls.

HEMISTICH.

Speech is a pearl, and it appertains to the ear of the king (only).

Then each of them celebrated the praise of one good quality out of several praise-worthy qualities, and of one virtue out of several excellent virtues, until the fleet horse of his speech galloped in the plain of bounty and liberality. All the philosophers were unanimous as to this, that generosity is the noblest of virtues and the most perfect of attributes; and consequently they have related it (as a tradition) from the first tutor,* that the most excellent attribute out of the several attributes of the most High is what they call Him beneficent; for, His bounty has pervaded all His creatures, and His liberality reached the whole of created beings. And the Lord of the great Prophecy † (*may the blessings of God be on him!*) has said that generosity is a plant springing up in the fruit-garden of Paradise, and growing upon the bank of the stream of Kauṣar; ‡ for, '*Generosity is a tree in Paradise.*'

VERSE.

The essence of divine favour is to shew liberality.
The treasure of true knowledge is to forsake money.
If thou enquire of the trace of Korah's treasure ,§
There is nothing in this but that thou givest up thy own life.§

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* *i. e.* Gabriel. Mr. Johnson says Aristotle (among the learned), the devil (in vulgar cant).

† *i. e.*, our Prophet Mahomet.

‡ كوثر "A river in Paradise from which a stream of nectar flows."

§ گنج روان *ganj i rawān* "Korah's treasure," so called on account of its being scattered over all parts of the infernal regions, and hence to trace it is impossible. Here is a play upon the word روان *rawān* meaning, "life," as well as "going." The verse means plainly, "As it is productive of no good to give up one's life for the sake of anything, so to discover the trace of Korah's treasure is a matter quite impossible."

After acquainting himself with this point of religion, the vein* of the natural generosity of the King beat, and he commanded so that they threw open the door of his precious treasure, and announced the inviting voice of his liberality to the high and low. With the full portion (of his generosity) they made a stranger and a citizen content, and, by universal gifts, rendered the small and great independent of the men of their own species.

COUPLET.

From the cloud of the palm of his hand the rain-drop of generosity poured forth.
It washed the writing of want from the page of Time.

The whole day, like the glittering sun, he was occupied in giving gold, and, like fresh Fortune, in gratifying the wishes (of others), till that time when the golden-winged griffin, the Sun, formed the intention of (going to) its nest in the west, and the dark-faced raven, the Night, spread the wings of gloom over the quarters of the world.

VERSE.

When the day hid its mysteries within the screen,
The mantling † night let out its secrets.
The Free-thinker Sun sat in his closet;
The sky took in his hand the rosary of the Pleiades.

The King placed his head of leisure on the pillow of ease, and the army of Sleep took possession of the vestibule of the area of his brain. The painter Fancy thus shewed him that a bright-faced old man, on whose forehead the marks of rectitude were manifest, and on whose countenance the signs of miracles were visible, appeared and saluted the King, and said, "Thou hast to-day expended a treasure in the way of God, and given as alms a considerable sum for the pleasure of His divine Majesty. In the morning, place thy foot of intention in the stirrup of fortune, and set out in the direction of the east of thy capital, for a treasure worthy (of thee), and a fortune gratuitous are entrusted to thee: and by

* عرق *a'rḳ* means "sweat," and عرق *i'rḳ* "vein." The meaning of the latter word should be applicable here.

† *Lit.* "screen-maker," for at night the black deeds of men are committed, but they are screened from the sight of their fellow-creatures.

discovering such a treasury thou wilt put thy feet of superiority on the heads of the two stars near the pole of the Lesser Bear,* and cause thy head of pride to pass through the top of the highest heaven." When the King had heard this glad tidings, he awoke (*lit.* came forth) from his sleep, and, rejoicing at the idea of treasure, and at the good news from the wise† old man, he performed the rites of ablution, and stood up in fulfilling the rules of devotion he had (in his faith), until that time when the treasurer of Omnipotence opened the door of the treasury of the horizon, and the gold-sprinkling hand of the Sun drew the jewels of planets from the exchequer of the sky under the skirt of his rays.‡

COUPLET.

At day-break when the silver-plated morn
Had opened from the door of treasury the golden lock,

the King commanded so that they adorned a swift wind-paced horse with golden saddle and bridle studded with gems, and, having mounted with a happy omen and auspicious fortune, he turned his face in the direction of the east.

COUPLET.

Stirrup beside stirrup (he had) riches and good fortune with him.
Rein beside rein (he had) victory and (divine) aid with him.

And when he had come out from the boundaries of habitation into the space of the desert, he cast his look on every side, and sought (to obtain) an information of his object. In the midst of this circumstance, his sight fell on a mountain as high as the ambition of the pious-minded generous ones, and like the fortune of just kings its feet were (fixed) in one place. At the skirt of that mountain a dark cave became visible. A man of enlightened mind was seated at the door of that cavern, and, like the Companion in the cave,§ had freed himself from the interruption of strangers.

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* A periphrasis of nine words to denote فرقدان *farḳdān.*

† *Lit.* "weigher of words."

‡ *i. e.*, when the sun rose, and the morning dawned.

§ Alluding to Abū Bikr, the friend and companion of our Prophet. In his flight from Mecca he lay hid with him for three days in a cave of the mountain Ṭūr.

COUPLET.

He was acquainted (with divine mysteries), and indifferent to everything (concerning the world).
He was burnt (in the fire of divine love), and reconciled to everybody.

When the sight of the King fell on that intelligent sage, his mind became inclined to his society, and his heart attached to his companionship. The old man, from the page of his enlightened mind, having read the writing of the object of the King, opened the tongue of supplication, saying,—

COUPLET.

"O thou! to whom God hath given the sovereignty of the spiritual world!
Thy place is on my heart and eyes. Alight, and come in!

"O King! although the hut of sorrows of the afflicted in comparison with the gilded palace may look contemptible, and the corner of the cell of the distressed on a par with the gem-adorned hall may be of no worth, yet

HEMISTICH.

It is an old custom and an established rule

that kings have reserved their look of compassion blended with the condition of the poor, and treated kindly the recluses by word and interview (*lit.* step), and regarded it as their habit of the perfection of good manners and noble qualifications.

COUPLET.

To look at the poor increases one's greatness:
Solomon with all his pomp had his look (of favor) on ants."

Dābishlīm, having conveyed the speech of the Darwesh to the place of acceptance, alighted from his horse, and, by means of his auspicious words, having gained an intimacy with him, asked the aid of his blessing.

VERSE.

Whenever the blessing of the Darwesh accompanies
The man of distinction, he becomes acquainted with the secrets of the mind.

Whoever has obtained a knowledge of reality,
He has got it from the heart of a pious man.

And after that when the King formed an intention to go, the Darwesh opened the tongue of apology, saying,—

COUPLET.

"By the hand of me a beggar, there cannot be performed
The (rite of) hospitality of a king like thee."

"But by way of something ready,* I possess a rare thing which has come to me as heritage from my father. I offer it as a provision for the journey of the King. And it is a record of treasure, the contents of which are these :—In the corner of this cave there is a vast treasure, and in which are immense coins and jewels; and since I have got possession of the treasure of Contentment, for, '*Contentment is a treasure which does not diminish*,' I did not engage myself in search for it, and, for the sake of the interest of my own life, I have, also, made the treasure of Contentment my capital, since in the bazar of the reliance of God there is not a coin more current (than this)."

COUPLET.

A man who saw not the face of the reliance of God saw nothing!
A man who has not had the honor of contentment has nothing!

"If the King, the conqueror of countries, having cast his ray of attention on it, will give the order, then his attendants will be engaged in its search, and, having conveyed what is gathered from it† to the imperial treasury, will defray it on an occasion (*lit.* expenditure) which may be necessary and proper. This will not be far (from prudence)." Dābishlīm, after hearing this speech, brought in the events of the night before the Darwesh, and gave information of the secret of this affair to the companion of the cave (*i. e.*, the Darwesh). The Darwesh said, "Although this trifling thing (*i. e.*, the record of treasure) bears no significance in the presence of the lofty spirit of the King, yet when (this treasure) has been made over to you from the Invisible One, it behoves you to bestow on it the honor of acceptance.

* ماحضر *mā ḥazar* "whatever is ready or prepared in haste."

† A periphrasis of five words to denote حاصل *ḥāṣil.*

Hemistich.

Whatever comes from the Invisible One is without a blemish."

The King commanded so that a body of men became engaged in digging all the parts and sides of the cave; and, in a short time, having discovered the way to the treasure, brought all the hoarded wealth before the auspicious sight (of the King).

Verse.

Many an ornament of precious gems,
Many a ring and ornamental bracelet and ear-ring,
Many a casket and box with locks of gold,
Filled with ruby and sapphire and pearl and gem.
(Filled with) golden tools and silver vessels,
(Filled with) every kind of excellent rarities.

The King gave orders, so that they took off the locks from the chests and caskets, and saw the excellence of jewels and the wonders of curiosities. In the midst of all he beheld a jewelled chest, on the sides and parts of which were clasps tightly fastened, and a lock of Turkish workmanship (made) of steel inlaid with gold was attached to it. The firmness of that lock was such (*lit.* to such a degree) that the tooth of any key could not loose its ward, and the genius of any solver of a difficulty could not find its way to the unravelling of its knot. However much they searched, no trace of its key nor any mark of opening it appeared (*lit.* came into display). In the King a great desire to open that lock arose, and a perfect inclination to inspect what could be in the chest shewed itself. He said within himself, "It thus appears that they have deposited in this chest a curiosity more exquisite than precious jewels, otherwise, what can be the reason of all this tightness?" He then commanded so that nimble-handed smiths tested their skilfulness in breaking the lock. And when the lid of the chest was opened, a casket like the zodiac came out of it adorned with jewels, and in the middle of that casket was placed a round little box resembling the orb of the moon in exceeding brightness. The King gave the order so that they brought before him the round little box. With his auspicious hand he opened the lid of it. He saw a piece of white silk, on which were written some

lines in the Syriac handwriting. The King was surprised, saying, "What can this thing be?" Some said it was the name of the owner of the treasure, and others supposed that it might be a talisman which had been written for the safety of the treasure; and as the arguments of the pillars of the state in that matter ended in lengthiness, Dābislīm said that until this should be read his doubt will not be removed. And as not one of those present possessed any knowledge of the mode of that handwriting, they necessarily hastened in search of some one by whom the object might be gained, until they obtained information of a sage who had perfect skill in reading and writing strange characters; and by the royal command they presented him in a short time at the foot of the sublime throne. Dābislīm, after the customary rites of respect, said, "O sage! the object of this trouble is this, that thou shouldst explain the contents of this writing in clear language, and relate the real particulars of these lines by way of truth and accuracy.

Hemistich.

"Perhaps from this writing I may hear a word of my object."

The sage took that writing, and brought its words letter by letter under the glance of his own information, and, after much deliberation, said, "This is a writing which contains in it a variety of advantages, and, forsooth, this must be the record of treasure. The abridged purport is this:—'I, who am King Hūshang,* have deposited this treasure for the sake of a great king and mighty monarch, whom they call Dābishlīm. By means of divine revelation I have learnt that this treasure will fall to his luck, and I have placed this testament in the midst of gold and jewels, so that when he takes out this treasure, and reads these precepts, he will reflect within himself that it is not the duty of the wise to be infatuated with gold and gems; for, this is a borrowed property which will be rubbed every day by the hand of another, and will not prove faithful to any one.†

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* The second king of Persia of the Peshdādian dynasty. He was the son of Siyāmak and the grandson of Kaiūmars. He was famous for his wisdom, as his name implies.

† *Lit.* "with nobody it will carry to an end the road to fidelity."

Verse.

Who would wish for worldly wealth?
To whom has it become faithful that it should be to us?
There is not the marrow of fidelity in this bone,
There is not the fragrance of ease in this world.*

'But this testament is a code of laws from which kings can have no exemption. Hence it is necessary that that fortunate† prudent King should act up to these Precepts, and know that every Sulṭān, whoever he may be, until he does not like to be guided‡ by these fourteen Precepts which I describe, (will find that) the foundation of his fortune will be shaken, and the basis of his empire will not obtain firmness.'

The *first Precept* is this:– With respect to any one of the attendants whom (the king) by having him near his own person may give exaltation, it does not become him to honor with acceptance the words of another concerning his overthrow; for, whoever became confidential to a king, a number of men will, as a matter of course, bear envy towards him, and when they see the foundation of royal favor firm with respect to him, they exert by arts of finesse for his ruin and destruction; and, having come forward by means of well-wishing and good counsel, they say elegant and imposing words, until the mind of the king becomes changed towards him, and by the help § of this (conduct) the nature of their object is gained.

Couplet.

Listen not to the word of every body, but mind my advice,
For, selfish men have words for every subject.

The *second Precept* is this:—(The king) should not admit the calumniator and slanderer to his society, for, they are mischief-creators and quarrel-seekers, and their end is extremely disastrous. Moreover, when he (the king) beholds this quality in any person, he should with all possible speed

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* *Lit.* "the rubbish-bag," but metaphorically "the world."

† *Lit.* "friend of fortune."

‡ *Lit.* "as long as he does not make it acceptable to the eyes of his belief."

§ *Lit.* "under cover of this."

quench his fire of calumny with the water (*i. e.*, polish) of his sword of punishment, so that its smoke may not darken the surface of the world.

COUPLET.

The fire, by which a great number of people are burnt,
Cannot be mastered but by quenching it.

The *third Precept* is this :—(The king), with respect to his nobles and pillars of the state, should regard the path of union and good-will; for, with the friendship of unanimous friends, and the assistance of companions of one accord,* all affairs are set in motion.

HEMISTICH.

Yea, by union a world can be conquered.

The *fourth Precept* is this :—(The king), by the obliging conduct of the enemy and by his flattery, should not be deceived. Although (the enemy) may have recourse to sycophancy, and may make much supplication, he should not by way of caution place any confidence in him; for, from an enemy friendship will never proceed in any way.

VERSE.

Abstain from a friendly-looking enemy,
As (thou wouldst keep) dry fuel from blazing fire.
When his business succeeds not in fighting,
How pleasantly he opens the door of deceit!

The *fifth Precept* is this :—When the gem of his wish has come into his grasp, (the king) should not commit negligence in the preservation of it, nor lose it through carelessness, since the recovery of it may not be practicable any longer, and however much he may repent, it will be of no avail.

COUPLET.

An arrow let flown from the thumb-stall does not come back to thy hand,
Although thou mayest bite the back of thy hand with thy teeth.

* یک جہت *ek jihat* means literally, "one manner."

The *sixth Precept* is this:—(The king) in his affairs should not show levity and haste, but should incline himself to deliberation and hesitation; for, harm in haste is great, and advantage in patience and steadiness is incalculable.

DISTICH.

Make no haste in a business which thou hast,
From the road of deliberation twist not thy rein.
That which has not been done, can be done soon;
When done,—of what avail then is repentance?

The *seventh Precept* is this:—(The king) on any account should not let go the reins of his contrivance from his hand, and if a body of enemies become united in attempting (against his life), and if he finds it advisable in this that it will be necessary to treat with courtesy one of them, so that by means of it release from that (body) may be practicable, he should immediately be forward in it: and, agreeably to, "*War is fraud*," he should turn upside down the foundation of their deceit with the arrow of stratagem; for, the wise have said,—

COUPLET.

"From the snare of the deceit of the enemy one may escape by stratagem.
Verily iron is made right, as is said, by iron."

The *eighth Precept* is this:—(The king) should avoid envious and malicious men, and should not be deluded by their glib tongue; for, when the sapling of malice is planted in the soil of the breast, no fruit from it save injury and trouble can be expected.

VERSE.

When envy has placed its goods in every (man's) breast,
His heart becomes hardened for the sake of (doing) mischief.
When he approaches thee, he uses his oily tongue,
When he goes away (from thee), he makes secret attempts (at thy life).

The *ninth Precept* is this:—(The king) having made clemency his under and outer garment, should not for a slight offence bring his attendants to the place of censure and displeasure, since the great have always with the water of forgiveness

and clemency washed away the stain of crimes from the record of the deeds of the small, and with a look of kindness drawn the skirt of connivance over their disrespect and presumption.

COUPLET.

From the beginning of the time of Adam down to thy reign, O king!
Forgiveness has been from the great,—fault from inferiors.

'And when on the part of some of his immediate attendants crime and treachery should become manifest, and they become the seekers of support* for royal pardon, (the king) should a second time refresh them with the drink of his favor, so that in the wilderness of despair they may not wander about dejected and distressed.

COUPLET.

Whom thou hast raised with thy hand of kindness,
Treat him kindly, and cast him not at once on the ground.

The *tenth Precept* is this:—(The king) should not set himself about in injuring any body,† so that by way of revenge, for, "*And the return of evil is a proportionate evil,*" no harm may affect him, but he should shower down the rain of conferring an obligation‡ on the crowns of the heads§ of mankind, so that in the garden of, "*If ye did good, ye did good to your own selves,*" the flowers of his object will blossom.

STANZA.

If thou dost good, they will do good to thee again in return,
If thou dost evil, they will in return do thee worse harm.
Thou art to-day ignorant of evil and good:
There will be a day when (the Fates) will remind thee of evil and good.

The *eleventh Precept* is this:—(The king) should not feel an inclination to any business which may not be conformable to his ways and suitable to his condition; since many a person,

* مستظهر *mustazhir* "a seeker of support."
† *Lit.* "he should not walk round the injury of any body."
‡ احسان *iḥsān* denotes here, "conferring an obligation."
§ Plu. of *mafriḳ* "the place where the hair parts."

having abandoned his own business, betakes himself to an undertaking which is not proper, and, not having brought it to an end, leaves off his own work.

COUPLET.

A crow used to learn the gait of a beautiful partridge.
He could not gain (a knowledge of) it, and he forgot his own habit.*

The *twelfth Precept* is this:—(The king) should adorn the face of his condition with the ornaments of clemency and perseverance; for, the heart of the mild is charming, and the maxim, "*The mild man is just on the point of becoming a prophet*," is a true tradition.

COUPLET.

The sword of mildness is sharper than the iron sword,
Nay, it is more conquering than a hundred hosts.

The *thirteenth Precept* is this:—(The king) having secured honest and trustworthy servants, should avoid dishonest and treacherous men; for, when the devout attendants of the threshhold of the empire are distinguished with the quality of integrity, both the secrets of the kingdom remain safe, as well as men live secure from their mischiefs. And if, *God forbid!* the face of their condition becomes black with the mole of dishonesty, and their words may have obtained the honor of credibility before the king, it is possible that they may throw an innocent man into the place of destruction, and its evil consequences may follow thereupon sooner or later.†

VERSE.

The servant of the king should be trusty.
So that in that empire he may add splendour.
If he turns his face to treachery,
The kingdom becomes desolate on account of his niggardliness.

The *fourteenth Precept* is this:—From the troubles of the world and vicissitudes of times, it is necessary that the dust of vexation should not lie on the skirt of (the king's) ambition,

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* *Lit.* "and his road (*i. e.*, gait) went out of his hand."

† The words و آجلا *wa ājlān* "or later" have been omitted in this edition.

for the wise man is always tied by the chain of calamity, and the careless man passes his time in affluence and ease.

VERSE.

The lion has the chain on his neck, and the jackal at night
Wanders about freely over the ruins * of houses and dunghills.*
The wise man never puts his feet out of his hut of sorrows,
The careless with excess of delight walks about the garden.

'And he should know this for certain that without the support of Eternal favor and imperishable bounty, the arrow of Happiness does not reach the target of his desire, and, in spite of † the excess of his skill and art, no business can be accomplished without the aid of Fate and Providence.

COUPLET.

Wealth lies not in the acquisition of science and skill;
It is connected with the commands of fate and divine power.

'And to each of these fourteen Precepts, which we mentioned, there is a story attached, and a tale reliable. And if the King wishes to obtain information of the details of those anecdotes and histories, he ought to turn towards the mountain ‡ in Ceylon, which is the stepping-place of the Father of man (*i. e.* Adam); for, this knot (of mystery) will be unravelled there, and all his wish in that garden of desires § will present itself to him, and *God is the Helper in the gaining of one's object, and in the acquisition of one's desire.*'" When the sage had conveyed this statement based on truth to the ear of the King, and offered this casket of gems, in which were placed the pearls|| of spiritual meaning, as a sacrifice on the head of the spirit of the King, Dābislīm bestowed on him favors, and kissed that scroll with the greatest respect, and made it an amulet for his royal arm, and said, "The treasure which they had pointed out to me is a treasure of secrets,—not a purse

* اطلال *aṭlāl* plural of طلل *ṭalal*, and دمن *diman* plural of دمنه *dimna*.

† Here از means, "in spite of."

‡ Alluding to the mountain called Adam's Peak, on the top of which Adam had fallen when he was turned out from heaven.

§ Plu. of امنيت *umnīyat*.

|| Plu. of لولو *lūlū*.

of silver or gold coins.* It is a treasury of meaning,—not an exchequer of jewels and pearls. And I possess, thank God! such an amount of worldly goods, that I have no need of this superfluity, and, by way of magnanimity, I regard this trifle which has been found as not found. It is meet that out of gratitude for this book of advice, which may be the real treasure, they should give, by way of alms, whatever has come into my possession from this buried treasure to men who deserve it, so that the present of this future reward may accrue to the happy † soul of King Hūshang; and we, also, agreeably (to the saying), '*The guide to a good action is like the doer of it*,' may be benefitted by a gift of recompense." The vice-regents of his Majesty the King, by the royal order, gave the whole of the buried treasure, consisting of coins and pearls, in the way of the pleasure of the Eternal One, to those who deserved it.

COUPLET.

Money especially has come from charity:
For the sake of rhyme look to the word كرم (*karam*).‡

And when he had leisure from this affair, he turned towards his capital, and adorned the cushion of his empire with royal grandeur, and at night—the whole night—was in this anxiety that he should form an intention (to go) to Ceylon, so that his object might be fulfilled, and his desire brought to an end; and, having acquired a full knowledge of the particulars of the Precepts, he might make them the support of his government, and the pillar of the foundation of his empire and royalty. The next day, when the resplendent sun, like a ruby resembling a pomegranate, shewed his face from the corner of the mountain of Ceylon, and the diamond-colored sky poured down the filings of arrow-headed ruby § on the various parts of the world,

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* درم *diram* "a silver coin worth about two-pence," and دينار *dīnār* "a gold coin weighing a drachm and three-sevenths."

† Mr. F. Johnson does not give this meaning of با فتوح *bā futūḥ*. See Ghaiyāṣ al Loghāt.

‡ The rhyme lies in the words درم *diram* "coin" and كرم *karam* "liberality."

§ لعل پيكاني *la'l i paikānī* "a kind of ruby cut in the shape of an *arrow-head*, forming the ear-rings of women."

Couplet.

The sun displayed its scattering of gold,
The pearls of the night-illumining stars disappeared,

Dābishlīm commanded, so that they presented two men from his Majesty's immediate attendants, who, in the sincerity of consultation, were the referees, and for excellence of advice and counsel were the pivots (of state affairs), at the foot of the sublime throne; and, after distinguishing them with royal favors, he brought in before them the state of his night's thoughts, and said, "An inclination of travelling to Ceylon has got its hold in my mind, and the desire of departing and setting forward in that direction has carried away the reins of my control from the grasp of my power. What do you think advisable in this, and in what manner do you see the expediency of this affair? And I have for a long time opened the knots of my own difficulties with the tips of the fingers of your advice, and placed the foundation of my political and financial affairs on your reasonable opinion. To-day, also, bring to the place of representation what may be the requirement of your right opinion and the prudent course of your penetrating judgment, so that I, too, having examined all the sides and parts of it, may make every plan, which attains the mark of unanimity, the principle of the mode of my actions.

Couplet.

It is necessary that an affair should be based on plan,
"For, without a plan no business comes out (successful)."

The viziers said, "It is not proper to give an answer to this question *extempore*, and in the designs of Sulṭāns and in their affairs due deliberation is necessary, since a word not thought of is like gold not weighed.

Hemistich.

Think of thy words and then speak.

"Let us to-day and to-night reflect on this matter, and apply the coin of each thought to the touchstone of examination; whatever among our reflections happens to be of standard-measure, we will give (*lit.* convey) it to-morrow the honor of representing." Dābishlīm gave his consent to this

proposal. Next day, at the dawn of morn, they presented themselves in the presence of the King, and, each one, having seated himself in a place fixed for him, opened his ear of sense to hear the mandate of the King; and, after the permission of speaking, the chief minister, having come forward respectfully,* performed the duties of blessing and eulogium, and said thus:—

COUPLET.

"O world-conqueror! world-giver! by the order of the Eternal Being,
Thy kingdom until eternity has been secured to thee!

"It has thus come to the mind of this slave, that although some little advantage is anticipated in this journey, yet it must be requisite to undertake much trouble, and, being entirely set apart from pleasure and quiet and ease and enjoyment, it shall be necessary to place thy heart on hardship and abstinence. And it is not hidden from the enlightened mind of the world-conquering King that the spark (of the saying), "*Travel is a portion cut out of hell*," is a breast-consuming flame, and the heart-striking arrow (of the maxim) that "*Emigration is the greatest of misfortunes*," is a liver-piercing shaft. The pupils of the eyes have for this reason occupied (a place) on the head that they do not step out of the corner of their sockets, and drops of tears have on this account been trampled upon, because they do not remain still in the nook of their own abode.†

COUPLET.

In travel there is trouble and disgrace and censure.
If there be cheerfulness and joy, they lie in stopping (at home).

"It becomes a wise man not to change ease for toil, nor give the cash of enjoyment from the palm of his hand on the desire for credit, nor prefer from his free-will the disgrace of travelling to the honour of stopping (at home), so that what befel that pigeon might not befall him." The King asked, "How was that?"

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* *Lit.* "having come out with the knee of respect."
† A very poor simile to be sure.

STORY I.

The vizier said, "I have heard that two pigeons were companions of each other in a nest, and confidant (of one another) in an abode. Neither there was any dust in their minds from the interruption (*lit.* dust) of strangers, nor was there any pain (in their hearts) from the troubles of the Time. They were content with water and grain, and like retired Darweshes had consigned themselves to the path of resignation. The name of one was Bāzindah (*i. e.*, player), and of the other Nawāzindah (*i. e.*, caresser): and both of them in the evening and in the morning used to sing in unison modulated songs, and in time and out of time utter* with soul-enlivening tunes various cooings.

Couplet.

In memory of the face of an idol we posesss the corner of retirement:
In love for her we have freedom from the cares of the whole world.

Fortune envied the friendship of those two sympathizing friends, and the malignant (*lit.* sore) eyes of Time produced their effect on those two wise intimate companions.

Couplet.

The sky, except this, has no business of its own,
But that it separates one friend from another friend.

In Bāzindah the desire of travelling developed itself: he said to his friend, "How long shall we live in one nest, and pass our time in one abode? I have a desire for this that for two or three days I should wander through the parts of the world, and act upon the great command, "*Tell, (O Mahomet !) travel ye on earth*," for, in journey many wonders are seen, and various experiences are gained. And the wise men have said, "*Travel is the means of victory*." As long as the sword comes not out of its sheath, it does not become distinguished (*lit.* red-faced) in the battle-field of the brave, and as long as the pen in its path of gliding moves not with its nib, the

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* ترتیب کردن *tartīb kardan* means literally "to arrange," or "to put in order."

painting of a beautiful style does not appear on the page of existence. The sky, which is constantly in rotation (*lit.* journey), is higher than all, and the earth, which is always at rest, is trampled upon and kicked by every high and low.

VERSE.

It is necessary to look at the globe of the earth and the sphere of the sky,
Since how this is on account of its being at rest, and how that is on account of its being in motion.
Travel is the trainer of man, and the threshold of dignity;
Travel is the treasury of wealth, and the teacher of science.
If the tree had moved from place to place,
It would neither have experienced any injury from the saw, nor any violence from the axe."

Nawāzindah said, "O my intimate friend! thou hast not undergone the troubles of a journey, nor hast thou experienced the hardships of travelling. The maxim, "*Travel is travail*," has not reached the ear of thy soul, nor the strong gale, "*Separation is burning*," has blown on the flower-garden of thy mind. Travel is a tree, which, except the fruit of separation, does not fructify, and absence is a cloud, which, save the rain of disgrace, does not shower down a drop.

VERSE.

(Look at the state of) the evening prayer of the poor and helpless travellers
Seated on the road-side with heart rent in a hundred pieces."

Bāzindah said, "Although the troubles of journey are soul-distracting, but the amusement of (visiting) countries, and the sight of the wonders of the world are pleasure-increasing; and again when the nature has been accustomed to the hardships of the journey, it does not become so much afflicted thereby, and the mind, in consequence of its being occupied with (beholding) the wonders of countries, is not so much affected by the difficulties of the road.

COUPLET.

In travel if there be the thorn of trouble, what matters it?
Together with this thorn the rose of desire grows every moment."

Nawāzindah said, " O agreeable companion! the diversion of (seeing) the various parts of the world, and the beholding of the gardens of Iram* with intimate companions and confidential friends appears pleasant, and when anybody became deprived of the happiness of visiting his associates, it is clear that his pain by that enjoyment obtains considerable† relief, and for his grief by such an interview what extent of recovery presents itself. And I know that the pain of separation from companions and the grief of parting from friends is the hardest of all pains and the severest of all griefs.

COUPLET.

To witness separation from friends is a sign of hell.
God forbid! I have made a mistake,—hell is a sign of it.

"Now, praise be to God Most High! while thou hast a corner (to live) and provisions (to eat), stretch forth thy feet of repose within the skirt of safety, and do not give back thy collar of carnal desire to the hand of lust.

COUPLET.

Seize the skirt of tranquillity and be free from care,
For, the revolution (of the Time) has in its sleeve the stone of separation."

Bāzindah said, " O consoler of life! do not speak any more the word of parting and separation, for, a friend—the dispeller of sorrows—is not wanting in the world; and whoever cuts himself off from a friend, does not suffer any grief when he joins another. If I am prevented here from meeting with a friend, I will, in a short time, convey myself to the society of another heart-consoler. And thou hast heard thyself what they have said,—

COUPLET.

'Give not thy heart to any friend and to any country;
For, the land and the sea are wide, and men too many.'

"I trust that after this thou shouldst not read out to me the volume of the troubles of journey, for, the flame of the toils

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* Vide note § on page 140.
† *Lit.* " what extent ?"

of travel makes a man experienced (*lit.* well-cooked), and no raw-minded person brought up in the shade (*i. e.* at home) can gallop his horse of expectation in the plain of his desire.

HEMISTICH.

"Much travel is necessary before a raw one becomes ripe."

Nawāzindah said, "O dear friend! at this time that thou art withdrawing thy mind from the society of friends, thou mayst be able after cutting off the thread of old friendship to unite it with new companions, and from the purport of the saying of the sage, that

COUPLET.

'Do not in any way let go from thy hold an old friend
For the sake of new companions, as it may not be good,'

thou mayst deviate. What impression will my word have on thee? But

COUPLET.

"In a great measure will (the state of) that man accord with the wishes of the hearts of his enemies,
Who listens not to the words of well-wishing friends."

Having at this point cut short their conversation they took leave of each other; and Bāzindah, having torn away his heart from the society of his companion, took to flight,

HEMISTICH.

As a bird imprisoned flies out from its cage.

With a sincere desire and a perfect inclination he traversed the expanse of the air, and was delighted by (seeing) lofty mountains and Paradise-like gardens. All of a sudden, at the skirt of a mountain, which in elevation boasted equality with the pinnacle of the highest heaven, and which from its excessive magnitude regarded the whole terrestrial globe a heap of earth under its foot, he saw a verdant field whose blue-colored environs were more heart-expanding than the garden of Paradise, and whose northern civet-mixed breeze was more fragrant (*lit.* uttar-rubbing) than the bladder of Tartarian musk.

VERSE.

In it were hundreds of thousands of full-blown roses,
The grasses were fresh, and the water in it still (*lit.* asleep).
Each flower had a variety of colors,
The smell of each flower had reached a league.

That pleasant spot and heart-attracting expanse pleased Bāzindah; and as it was the close of the day he in that place unpacked the baggage of his journey. He had not as yet rested from the fatigues of the road, nor had breathed a moment in ease and quiet, when, all of a sudden, the light-going carpet-spreader, the wind, raised up the canopy of the cloud in the expanse of the air, and made the tranquillized world, by the uproar of the mind-disturbing thunder and by the fear of the heart-burning lightning, a pattern of the tumult of Resurrection. The fire of thunderbolts on one side was burning the liver of the spotted tulips, and the shaft of the hail on the other was sewing the eye of the wakeful narcissus on the target of the earth.

COUPLET.

The breast of the mountain was rent by the spear of lightning,
And from the voice of thunder the globe of the earth tottered.

Bāzindah, at such a time, had no shelter to keep him safe from the arrow of the rain of the cloud, and he could not obtain a corner to preserve him from the violence of the intense cold. At one time he hid himself under a branch, and at another moment he made the leaves of the trees his shelter: and every hour the trouble (caused) by the hail and rain was getting greater and greater, and every minute the fear of thunderbolts and lightning became more and more intense.

COUPLET.

In the dark night and in the fear of thunder and rain* of such violence,
What do the drunken people of convivial parties care about us?

In short, with a thousand choking griefs† he brought the night to day; and, having no alternative, he acted with for-

* Here the letter ي in باراني *bārānī* is redundant to suit the metre.

† The meaning of غصه *ghuṣṣa* should be taken here in its primitive sense.

titude in that ill-timed misfortune. Every moment he thought of the corner of his nest and the companionship of his wise friend, and heaved cold sighs with hundreds of griefs and pangs from his inflamed heart, and said,—

STANZA.

"Had I known that thy separation
Should be so hard and heart-burning,
I would not have sought parting from thee for a moment,
And would not have been absent from thee for a day."

But when the van-guard of the break of dawn set about (its work),* at that moment the writing of the gloom of the cloud became effaced from the page of Time, and by the ray of the world-illuminating sun the surface of the earth and the expanse of the world received light.

COUPLET.

The sun drew forth his golden dagger from the direction of the east,
The sun illumined the inhabited parts of the world† from one end to the other.

Bāzindah again rose on the wing, irresolute whether he should return towards his abode, or, as he had formed the intention, should on the whole for two or three days go round the different parts of the world. In the midst of this circumstance, a swift-winged hard-taloned royal white falcon, which descended to the earth on the head of his game quicker than the rays of the sun, and at the time of its flight on high reached the sky swifter than the sight of the eye,

COUPLET.

At the time of his attack he was like the fire-scattering lightning,
At the time of his flight he was like the hot‡ wind,

made his aim at Bāzindah. When the sight of the poor pigeon fell on the pitiless royal white falcon, his heart began to

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* Vide Muntajab-i-Farhang and Mr. F. Johnson for اثر کردن aṡar *kardan*.

† A periphrasis of five words to denote ربع مسکون *rub'maskūn*.

‡ *Lit.* "wind having the effects of fire (in it)," *i. e.* the Simoom which blows as rapidly as fire when it burns anything.

flutter. All his strength and power of motion, which were in his limbs and members, turned towards the area of nonentity.

COUPLET.

When the royal white falcon attacks a pigeon,
He has no other alternative but submission.

When Bāzindah found himeslf again fastened in the chain of misfortune, he reflected on the advice of his faithful friend, and gained a thorough understanding of his imperfect ideas and of his unreasonable fancies.

HEMISTICH.

Offerings he vowed and promises he made,

that if he should come out with safety from that place of danger, and easily obtain release from that whirpool, he would never again let a thought of travel pass his mind; and, having regarded as an invaluable prize his intimate companion's society, which, like the great philosopher's stone,* they do not trace but in the area of non-existence, he would not for the rest of his life bring on his tougue the name of travel.

COUPLET.

If I, a second time, can hold with my hand the skirt of thy union,
As long as I am alive nobody shall deliver thee from my grasp.

By the blessing of that good intention, which was included† in an increase of the tranquillity (of his mind), an opening of the door‡ (of release) was obtained. At the time when the claws of the royal white falcon were (just) bringing him into the grasp of his possession, from another quarter a hungry eagle, from the injury of whose talons the constellation Aquila was not secure in his nest of the sky, and at the time of his hunger he would carry off the Aries and Capricorn from the meadow of heaven,

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* The philosopher's stone is supposed to be existing in the region of nonentity.

† منطوي *manṯavī* "folded," from طوی *ṯavī* "a roll."

‡ A periphrasis of five words to denote فتح الباب *fatiẖ-al-bāb*.

COUPLET.

The Ram through his fear cannot graze on the sky,
Unless the blood-drinking Mars becomes every day its keeper,

rose, in quest of food, on the wing. When he beheld the state of the case between the royal white falcon and the pigeon, he said within himself, "Although this pigeon is a scanty morsel and a trifling mouthful, yet one may on the whole break one's fast upon it, and can give one's impatient animal life a little consolation." He made an attempt to carry off the pigeon from the presence of the royal falcon. The animal strength, which is inherent in the nature of the royal falcon, was not though in (an equal) balance with that of the eagle, yet he did not put any weight on his approach, but, having taken his seat in the counter-scale with him, he appeared in the place of opposition and contest.

COUPLET.

Bird with bird engaged in fighting,
He, (*i. e.* the quarry) by a hundred tricks, escaped from the midst of them.

The two busied themselves in fighting with one another. Bāzindah, thinking this a good opportunity, threw himself under a stone, and made his place in a hole, where if a sparrow wished with much ado to get into, it would not have been easy for it (to do so). And he passed another night with a distressed heart under the stone, and at day-break when the white-winged Pigeon of morning began to flutter its wing from the nest of heaven, and the phœnix-like* Raven of the dark-colored night hid from sight,

COUPLET.

Under auspicious omen where the peacock Sun
Walked pompously inside the gardens of the sky,

Bāzindah, although through hunger, had not the strength to fly, yet, in whatever condition he was, he began to flutter his wings. Frightened and terrified, he looked left and right, and observed the gretest caution before and behind. All of a sudden, he saw a pigeon before whom a little grain was

* Vide note ‡ on page 137.

scattered, and a thousand artful tricks and deceits had been stirred up on that account. The army of hunger had prevailed over the region of the body of Bāzindah. When he saw his own species, he advanced forward without any reflection; and as yet the grain had not reached his crop when his foot was tied to the chain of calamity.

COUPLET.

The world is Satan's trap,—the grain the enjoyments of life,
Avarice for grain throws the bird of the mind into the snare soon.

Bāzindah began to reproach that pigeon, saying, "O brother! we are of the same species, and this accident has happend to me on account of my homogeneousness with thee. Why didst thou not acquaint me with this circumstance, and carry into effect the rites of courtesy and hospitality, so that I might have taken warning, and have not in this manner fallen into the snare?" The pigeon said, "Leave off this talk, for, caution against fate has no effect, and attempt against destiny does no good.

COUPLET.

"When the arrow of Divine will has flown from the aim of fate,
The shield of plan can never ward it off."

Bāzindah said, "Art thou at all able to point out to me the way to release from this narrow place of danger, and (thus) throw round my neck the chain of obligation until Resurrection?" The pigeon said, "O simple-minded one! had I known a stratagem I would have extricated myself from the trap, and would not have, in the manner thou sawest, become the cruel cause * of the capture of birds. And thy state is very like that young of a camel, who, after travelling much, was tired, and, with wailing and longing, said to its mother, 'O unkind one! wait so long that I may set myself (*lit.* my breath) right, and rest a moment from fatigue.' Its mother said, 'O devoid of intellect! † dost thou not see that the

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* This word is not in the dictionaries. I have borrowed here Professor Eastwick's most appropriate word.

† بصيرت *baṣīrat*, "sight of the mind," and بصارت *baṣārat*, "sight of the eye."

end of the halter is in the hand of another? If I had on the whole any power, I would have released my back from the load, and thy feet from going.' "

DISTICH.

The young of a camel said to its mother,
"After travelling do thou at last lie down for a moment."
She said, "If I had the halter in my hand,
No man would have seen me burden-bearing in the string of camels." *

When Bāzindah became hopeless, he began to flutter, and with his utmost effort made an attempt to fly. As the thread of his Hope had firmness in it, the string of the net, which, in the lapse of time, had been worn out, gave way, and Bāzindah, having found his throat free from the meshes of the net, flew up with the freedom of his mind, and turned his face towards his native land; and out of joy at his quickly obtaining a release from such a heavy bond, his anxiety of hunger was forgotten from his heart; and, in the midst of his flight, he arrived at an uninhabited village, and stopped on the corner of a wall which was near a sown-field. A village boy, who was watching the field, was going, according to his customary beat, round about that desert place. As his eye fell upon the pigeon, the burning of the desire for roast meat emitted its smoke from his heart. By the plam of his hand he fixed a shell in his cross-bow. Bāzindah was not prepared for this trick,† and he was turning in the direction of the sown-field and towards the plain and meadow, when, all of a sudden, from the juggling of the juggler sky the effect of the blow of that shell reached the wings of that wretched one. From excess of fear and terror he fell headlong into the bottom of a well, which was situated at the foot of that wall: and it was such a well that from its extreme depth the revolving sky appeared like a wheel at the top of it; and if they had twisted together the black and white thread of day and night, it would not have reached its bottom.

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* These verses occur in the Iqd-i-Manẕūm. *Vide* my translation page 104, lines 1–4, as well as the foot-notes. These lines are quite useless here, as they are mere repetitions of the story of the she-camel given in prose just above them. The compiler should have noticed this.

† *Lit.* "Bāzindah was negligent of that trick."

Stanza.

There was not a well like it,—it was a pit such that its bottom
Had passed through that side of the seventh earth.
If the sky wanted to know its circumference,
It would remain (puzzled), and would not go round measuring it.

When the village boy saw that his object was at the bottom of the well, and the cord of his plan was too short to reach there, he retired hopeless, and left that half-killed one in the prison of torture. In short, Bāzindah passed another night and day with a heart distressed and wings broken at the bottom of the pit, and in the language of his actions* recited the circumstance of his wretchedness and vagrancy, and the state of his weakness and helplessness, (carrying) his thoughts to Nawāzindah, and said,—

Ode.

Be it remembered that at the top of thy street was my abode,
My eyes had received lustre from the dust of thy door.
It was in my mind that I should never remain without my friend,
What can be done?—since my exertions and my mind proved to be of no use.

Bāzindah, on the following day, conveyed himself to the top of the well in every way he could, and by every device he knew, and, weeping and lamenting, he arrived at the mid-hour between sun-rise and noon† in the vicinity of his own nest. Nawāzindah, having heard the sound of the wings of his friend, flew out of his nest for his reception, and said,—

Couplet.

"I am he who has opened his eyes for an interview with his friend.
What thanks shall I return Thee, O God! who is kind to thy slave."

When he had embraced Bāzindah, he found him extremely weak and lean. He said, "O agreeable friend! where hast

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* Vide note ‡ on page 140.
† A periphrasis of seven words to denote چاشتگاه *chāsht-gāh.*

thou been, and what is the nature of the state of thy affairs?" Bāzindah said,—

COUPLET.

"The pangs of love I have suffered,—ask me not.
The poison of separation I have tasted,—enquire of me not.

"Whatever trouble and misfortune and hardship and grief have pased over me,

COUPLET.

A peaceful night and the pleasant moon are required,
So that I may recite my story from every point.

"The sum of the conversation is this,—I had heard that in travel great experience is gained. At last this experience has presented itself to me that, as long as I am alive, I will not again undertake a journey, and that until there be any necessity will not go forth from the corner of my nest, and of my own free-will will not exchange the happiness of seeing my friends for the trouble of the struggles of exile.

COUPLET.

"My (mind) again will not desire for the struggles of exile,
For, in the sight of friends my heart is happy."

"And I have for this reason introduced this apologue, so that his Majesty the King, the Asylum of mankind, may not exchange the honour of a fixed abode for the disgrace of travel, and may not of his own accord agree to a separation from friends and country, which bears no other result but bitter lamentation and tear-raining eyes."

COUPLET.

"When the love of my friend and country enters into my imagination,
My dwelling-places become brimful of the tears of my eyes."

Dābislīm said, "O wise vizier! although the hardship of travel is great, its benefits, too, are incalculable. When anybody in travel falls into the whirlpool of distress, he becomes well-trained and polished, and experiences are gained by him from which during the period of his existence he may be able to derive advantage, and without doubt a perfect improvement

appears in travel either externally or internally. Dost thou not see that the pawn by travelling six stages obtains through his knowledge (of the value and moves of the dice) the rank of a queen, and the light-going moon by a journey of fourteen nights reaches from the position of a crescent to the dignity of a full moon?

Couplet.

By means of travels a slave becomes a great monarch.
Without travels how does the moon become good-looking?

"And if anybody lounges* in the corner of his abode which he has, and does not put his feet beyond the birth-place of his habitation of troubles, he remains excluded from the sight of the wonders of countries, and deprived (of the honour) of waiting on the greatest of men. For the hawk a place on the fore-arm of Sulṭāns has been fixed on this account that it stoops not its head in its nest, and the owl for this reason has remained behind the wall of disgrace, because it withdraws not its mind from the ruins.

Couplet.

Like the royal falcon move and walk about,
Like the owl how long canst thou remain behind the wall?

"And one of the great holy men inflamed (*lit.* stimulated) a number of his own disciples with (the desire of) travelling by means of this quatrain:—

Quatrain.

'Every man who travels becomes agreeable (to all).
In the height of his perfection he becomes the light of every eye.
Nothing is purer than water;
When it stops in one place, it becomes stinking.'

"And if that hunting falcon, which had grown bigger with the young ones of the kite, had remained in their nest and would not have flown through the air of travel, it would not

* *Lit.* "brings his head down."

doubtless have attained the honor of the patronage of the Sulṭān. The vizier asked, "What was the particular of that circumstance?"

STORY II.

King Dābishlīm said, "I have heard in histories that once on a time two hawks, swift of flight, were companions of each other, and their nest was situated on the summit of a mountain, such that the Eagle of the sky could not flutter around it by the power of its flight, and the constellation Aquila, notwithstanding its soaring so high, could not reach its circumference.

COUPLET.

It was not a mountain that its likeness (*lit.* trace) could be had on the earth.
Thou wouldst call it a sky on the top of the firmament.

And they lived with ease of mind in that nest, and passed (their days) happy and cheerful by the sight of each other.

COUPLET.

O thou nightingale! who art united in friendship with the rose,
Account this as gain, for thou art of a very fortunate omen.

After a time, God Most High bestowed on them a young one. In consequence of their hearts' attachment,* which they had at the sight of their son, both of them used to go out in quest of food, and for the sake of their beloved object† bring victuals of every kind, so that in a short time its strength began to increase. One day, having left it alone, each had gone to a different direction, and a delay occurred in their coming. The attractive power of the young hawk's hunger was in motion. It began hopping about, and, turning itself on every side, came to the edge of the nest. Suddenly falling from thence, it bent towards the slope of the

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* This meaning has not been given by Mr. Johnson. Vide *Mantajab-i-Farhang*.

† *Lit.* "lobe of the liver." An affectionate mode of addressing a child.

mountain. It happened that in that spot a kite had come out in search of food where it may procure it for its young ones, and sat on the side of the mountain expectant. Its sight fell on that young hawk which from the top was going towards the bottom. It entered into its thought that it was a mouse which had escaped from the talons of a kite.

Hemistich.

In the goblet I see all the reflections of thy face.

Without deliberation it rushed (downwards), and before it could reach the ground, having seized it, it carried it through the air to its nest, and when it had looked at it well, it knew by the peculiarity of its claws and beak that it belonged to the species of hunting-birds. By reason of homogeneousness an affection grew up in its heart, and it thought within itself, 'The favour of God by the help* of this circumstance can thus be discovered that He has made me the cause of its existence; and had I not been present in that place, and had this little bird fallen from the top of the mountain on the ground, all its limbs and members would have been assuredly broken into pieces, and its bones by the blow of the stone of misfortune, being reduced to powder (*lit.* flour), would have gone dust-like to the wind of annihilation. And since the divine decree has so ordained that I should be the means of its life, it is most proper † that it should participate in my bringing it up along with my children; nay, that I should adopt it as my son, ‡ and that it should be placed together among the class of all my children.' Afterwards, that kite by way of kindness engaged itself in bringing it up, and as it treated its own young ones, it observed the same course (of conduct) towards the young hawk, until it grew big, and its original innate nature, that "*Mankind are mines like mines of gold and silver,*" began (to make) its development and appearance. Although it had the impression that it was one of the sons of that kite, yet it found its form and courage and the awe (it inspired) different from those of theirs. Oftentimes it wondered, saying, 'If I am not one of them, why am I in this nest, and if I am of this family, why in appearance and quality am I the reverse of them?'

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* *Lit.* "under cover."

† انسب *ansab* Arabic superlative of مناسب *munāsib* "proper"

‡ بفرزندي برداشتن *ba farzandī bardāshtan*, "to adopt as child.

QUATRAIN.

Neither do I hold myself as belonging to this circle,
Neither do I reckon myself as excluded from this class.
It is right that this (idea of my) existence and non-existence,
I should give up gladly, and then leave myself alone."

One day, the kite said to the hawk, "O my beloved son! I find thee very sad, and the reason of thy sadness is concealed from me. If thou hast any desire in thy mind, tell it to me that I may remain (occupied) in obtaining it, and if any wish comes across thy mind disclose it to me without delay, so that to the extent of my power I may attempt in the fulfilment of it." The hawk answered, "I, too, feel in me the effect of dejection, and do not know the cause of it, and, if I do, I cannot tell it.

COUPLET.

Look at this strange flower which for me has blossomed.
Neither can it shew its color, nor hide its smell.

"I have now found it advisable in this, that thou shouldst favor me with the honor of thy leave, so that for two or three days I may wander about in the various quarters of the world, perhaps by the happy influence of my moving about the dust of sorrow may be brushed off from the page of my heart. And when the heart becomes occupied with (beholding) the wonders and marvels of cities* and districts*, it is possible that the appearance of joy may become manifest in the mirror of the mind." When the kite heard the talk of separation, the smoke (of anguish) emitted from its heart, and it said,—

COUPLET.

"Thou utterest words of bitter parting.
Do what thou wishest, but do not do that."†

It cried out, saying, "O son! what thought is this that thou hast formed, and what is this fancy that thou hast brought to view? Do not talk of travel, for, it is a man-devouring sea, and a dragon carrying off human beings.

* Plurals of مصر *miṣr* and قطر *kuṭr*.

† *i. e.*, do not talk of separation.

COUPLET.

The hell of the people of this world is travel,
On this account the form of travel (سفر) resembles hell(سقر).

"It is possible that most men who undertake a journey, (do it) for the sake of procuring the means of livelihood, or for this reason that they find it an impossibility to remain in their native land;—and not any of these two has happened to thee. Thanks be to God! there is a corner of ease (for thee), and food is procurable by which thy days may be spent; and thou art exalted above my other sons, and all bend their necks to thy being their elder. In spite of all these, to undertake the hardships of travelling, and to forego the pleasure of a settled abode, appears to be far from the path of wisdom: and it is long since they have said,—

HEMISTICH.

'To let go good days is not the act of the wise.'"

The hawk said, "What thou hast been pleased to say proceeds from kindness and affection; but howmuchsoever I think within myself, this corner and this food is not suited to my condition, and through my mind several things pass the recital of which falls short." The kite, knowing that the maxim, "*Every thing returns to its original nature*," has been made manifest, threw itself beyond the limit of this argument,* and said, "What I say (proceeds) from the ground of contentment, and what thou sayest (arises) from a degree of avarice; and the greedy man remains always disappointed, and as long as one does not take to contentment, he does not find repose: and since thou dost not return thanks for the blessing of contentment, and dost not appreciate the value of the riches of ease, I am afraid that such will befall thee as befel that greedy cat." The hawk asked, "How was that?"

STORY III.

The kite said, "In former times there was an old woman extremely infirm. She had a hut narrower than the hearts

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* *i. e.*, it said nothing with regard to this subject.

of the ignorant, and darker than the graves of misers. And there was a cat her companion, which had never seen the face of bread in the mirror of its imagination, and had not heard from a stranger or a friend the name of meat. It was content with this that from time to time it smelt the scent of a mouse from a hole, or saw its foot-prints on the surface of the bed of the earth; and if, now and then, by the aid of its luck and the assistance of its good fortune, a mouse fell into its claws,

HEMISTICH.

Like a beggar who finds a treasure of gold,

its face lighted up with joy, and its past sorrow was consumed by the flame of its natural heat, and for a week, less or more, it lived on that amount of food, and used to say,—

COUPLET.

'Is this what I see, O God! in my wakefulness or in sleep?—
Myself in such a dainty after so much trouble?'

And because that the house of the old woman was the famine-year for that cat, it was always weak and thin, and from a distance it looked like an imaginary form. One day, through extreme debility, it came with much difficulty on the top of the roof. It saw a cat walking pompously on the wall of a neighbour's house, and, after the fashion of a fierce lion, it went in measured steps, and from excessive fatness lifted its feet slowly. When the cat of the old woman beheld one of its own species in that freshness and fatness, it, being surprised, uttered a cry, saying,—

HEMISTICH.

"After all thou camest pompously,—wilt thou not say at last from whence?'

"Whence comest thou with such loveliness? And it thus appears that thou comest from the banquet-hall of the Khān of Cathay.* On what account has been this freshness of thine, and whence has been this grandeur and strength of thine?" The neighbour-cat replied, "I am the crumb-eater of the Sulṭān's tray. Every morning I present myself at the

* *i. e.*, the king of Northern China.

king, and when they spread the tray of invitation I shew my boldness and activity, and in general I carry away some morsels of fat meat and loaves of fine flour, and till the next day pass (my time) happy." The cat of the old woman enquired, "What kind of a thing may fat meat be, and what kind of taste has the bread of fine flour? During the period of my existence, I have neither seen nor eaten anything but the old woman's broth and the flesh of mouse." The neighbour-cat laughed, and said, "It is for this reason that one can not distinguish thee from a spider, and the brethren of our species are altogether unblest with this form and shape which thou possessest, and I am ashamed of this appearance and character which thou hast brought from thy house to this open space (*lit.* plain)."

COUPLET.

Thou hast of a cat this very ear and tail,
All the rest resembles* a spider.

"If thou seest the court of the Sulṭān, and smellest the scent of those delicious viands and agreeable victuals, it is possible that the mystery, "*He shall revive the bones when they are rotten*," may come out from the screen of invisibility to the open space of manifestation, and thou mayest attain a fresh life."

COUPLET.

"When the scent of the beloved passes over the dust of lovers,
What wonder there may be if it revives the rotten bone?"

The cat of the old woman said with extreme earnest supplication, "O brother! the right of my neighbourship and the link of my homogenousness is firm with thee. What does it matter if thou fulfillest the conditions of courtesy and fraternity, and this time when thou goest thou takest me with thee?—perhaps by thy good fortune I may get some food, and by the blessing of thy society I may come to a place."

COUPLET.

Turn not thy head from the society of the pious,
Withdraw not thy hand from the waist of the fortunate.

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* From مانستن *mānistan* "to resemble."

The heart of the neighbour-cat was moved (*lit.* burnt) by its weeping and lamentation, and it resolved that this time it would not be present at the feast without it. The cat of the old woman from the glad tidings of this promise, having assumed a fresh life, came down from the roof, and related the nature of the circumstance to the old dame. The matron began her admonition, saying, "O kind companion! do not be deceived by the words of worldly men, and do not give up from thy possession the corner of contentment; for the vessel of avarice does not become full but with the dust of the grave, and the eye of craving is not sewn except with the needle of annihilation and the thread of death."

VERSE.

Contentment makes a man rich,
Tell this to the avaricious world-traversing one.
He did not know God, and performed not His devotion,
Who with his fate and daily food did not content himself.*

A strong inclination for the tray of the dainties of the Sulṭān had not got its hold in the head of the cat to such an extent as that the medicine of her advice might be of any use to it.

COUPLET.

The advice of the whole world is like wind in a cage
Before people affected with love, (as also) like water in a sieve.

In short, the next day, along with the neighbour-cat it conducted itself (sometimes) falling and (sometimes) rising to the court of the Sulṭān, and before that helpless one could reach there, the clear tradition, "*The greedy one is excluded,*" stirred up a pleasant job, and the unsteadiness of its fate had poured the water of disappointment on the fire of its crude desire. And the reason of it is this:—The day before, the cats, having crowded on the tray, had raised a tumult and uproar beyond limit, and by their cries and howlings had greatly annoyed the guests and their host. On this day the Sulṭān had commanded that a number of archers with bows having swift-flying notches standing in ambush, should

* These verses have been borrowed from the Būstān. *Vide* my translation of the Iqd-i Manẓūm, Chap. VI, page 109, lines 1-4.

remain on the alert, so that any cat, drawing before its face the shield of impudence, should come into the plain of audacity, the first morsel it eats should be the liver-piercing arrow. The cat of the old woman, unaware of this circumstance, had no sooner smelt the fragrance of the food than it turned its face without control like a royal white falcon to the hunting-ground of the tray, and as yet the scale of the balance of its appetite with the heavy morsels had not been weighed, when the heart-rending arrow hit it right* in its breast.

VERSE.

Dropping blood was pouring forth from its bones.
It was thus saying, and from the fear of its life running to and fro,—
'Had I run away from the hands of this archer,
I and the mouse of the deserted house of the old woman (would have been sufficient).'
Honey is of no worth,† O my life! for the wound of a sting:
To be content with thy own syrup of dates is better.‡"

And I have for this reason introduced this apologue, so that thou also mayst regard the corner of my nest as a blessing, and appreciate the value of the food and morsel which reaches thee without thy labor; and, being content with a little, mayst not ask for more, lest thou attainest not that dignity (which thou seekest), and this position, too, departs from thy hand." The hawk said, "What thou hast been pleased to say is the perfection of advice and the essence of kindness, but to bend down the head to trifles can be the work of old women,§ and to be content with mere eating and drinking is the nature of beasts. Every one who must sit on the throne of greatness must get up in pursuit of high things, and whoever wishes to place the crown of exaltation on his head must fasten the girdle of search round his waist. A lofty spirit is not satisfied with mean actions, and a noble understanding does not approve of lowest positions.

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* This meaning of ترازو شدن *tarāzū shudan* has not been given by Mr. Johnson. Vide Dr. Forbes' Hindūstānī Dictionary.

† Aorist of ارزیدن *arzīdan* "to be worth."

‡ These lines have been borrowed from the Būstān. Vide my translation of the Iqd-i Manẓūm, p. 116.

§ Plural of عجوز *'ajūz* "an old woman."

COUPLET.

No man obtained his way on* high
Until he found his step (for reaching it) from his high mind.
Seek such a rank that thou mayst reach the moon;
Nobody drinks the draught of rain in the well."

The kite said, "This idea which thou hast got in thy head will not take effect by mere thinking, and this cauldron of desire will not boil by ineffectual longing. No work unless the means of it are ready makes any progress, and no result unless they classify its premises shews itself.

COUPLET.

To recline on the place of the great by mere boasting is not possible,
But make ready all the things of greatness (first)."

The hawk said, "The strength of my claws for the attainment of the blessings† of fortune is the best means, and the power of my beak for obtaining the grades of high dignity is the most excellent cause. Perhaps thou hast not heard the story of that swordsman, who, by the help of his arm of bravery, laid pretensions to royalty and chieftaincy, and in the end the robe of his ambition was embellished with the fringe of sovereignty." The kite asked, "In what manner was this circumstance?

STORY IV.

The hawk said, "In ancient days there was a poor artisan. He was incapable of feeding his family, and through excessive distress had never read a letter from the page of pleasure. The emoluments of his craft did not suffice for him except with respect to the expenses of his family, and what was gained by his profession never left any surplus after supplying his food and clothing. The favor of God (may His dignity be great!) granted him a dear son. The signs of greatness were manifest on his forehead, and the marks of fortune were apparent on his countenance.

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* *Lit.* "in the direction of."

† میامن *mayāmin*, plural of یمن *yumn*.

Couplet.

He was of an auspicious fortune, and of a happy omen.
In the garden of joy he was a good-looking young plant.

By the blessing of his advent the state of the father assumed a (new) order, and under the auspices of his birth the income of his profession exceeded his expenses. The father, regarding his footsteps as auspicious, used to instruct him to that extent which lay in his power at that time; and the boy in his childhood used to speak words all about the arrow and bow, and to play with the shield and sword. Although they carried him to school, he used to make his appearance* from the middle of the field, and howmuchsoever they instructed him in penmanship he felt an inclination for the straight spear. Frequently from the lines of the sword he was reading the character of conquering the world, and constantly from the picture of the shield he was beholding the rough sketch† of exaltation.

Verse.

When his tutor used to write down *Hā* (ه) and *Mīm* (م),
Shield and helmet were in his mind.
Alif (ا) and *Be* (ب) he thus explained,—
The ب was the shape of a bow, and ا that of an arrow.

When from the stage of childhood he arrived at the limit of puberty, one day, his father said, "O son! my whole heart is bent upon thy state, and the time of youth bears no relation to the season of boyhood. The marks of audacity and bravery are extremely clear from the pages of thy circumstances. I wish that before thy hostile passion throws thee into the dangerous place of lust, I may make the strong fortress of (the maxim), "*Whoever married, verily he strengthened half his religion*," thy resting-place. And now I have prepared a nuptial present‡ suited to thy condition, so that from a tribe which may be equal to our's I may draw a lady into the chain of union with thee. What dost thou see

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* سربرزدن *sar bar zadan* "to appear," *i. e.* he preferred learning the arts of war to science.

† نیرنگ *nairang* "rough sketch of any picture."

‡ دست پیمان *dast-paimān* means, "furniture which a bridegroom sends to the house of the bride."

advisable in this?" The son said, "O revered father! I have got ready the nuptial present for her whom I want, and for her marriage-portion deposited ready money. I will not trouble you in that affair, and I do not entertain from you any hope of help and assistance." The father said, "O son! I have perfect knowledge of thy circumstances. Thou dost not possess such means that thou mayst be able to prepare the bridal gift in regular form. What thou sayest thou hast got ready, where is it, and who is the bride whom thou art courting?" The son went into the house, and brought out a sword a hundred times more blood-devouring than the glance of the fair ones, and a thousand degrees more glittering than the teeth of the cornelian-lipped (beauties). Then he said, "O sire! know that I would ask in marriage the bride of empires, and marry the virtuous lady of sovereignty, and for her there is no nuptial gift better than a sharp sword, and a marriage-portion more excellent than a blood-shedding dagger."

COUPLET.

Nobody contends with good fortune;
The dowry of the bride of empire is nothing but the sharp sword.

And since the spirit of that youth was restricted to the acquisition of sovereignty, in a short time he took possession of the extent of a kingdom, and, by the stroke of his world-conquering sword, he subdued most of the territories in the quarters of the universe. And hence they have said,—

COUPLET.

'The bride of empire does not adapt herself to any one but to that son-in-law,
Who first paid her dowry from the gem of his sword.'

And I have introduced this apologue for this reason that thou shouldst know, that whatever may be the means of good fortune is ready for me, and the divine favour has opened the gates of prosperity before the face of my condition; and I am also in hopes that I shall presently arrive at my object, and bring the hand of desire round the neck of my intention. I will not now by the charms and stories of anybody abandon this point, nor desist from this idea.

HEMISTICH.

We shall not go from the end of this street by reproaches.

The kite knew that that high-spirited bird will not fall into the snare by the string of wiles, nor be caught by the grain of deceit and artifice. (Forced) by necessity, it gave its permission to travel, and placed upon its wounded breast the scar of separation. The hawk, having taken leave of the kite with its young ones, flew from the nest and rose on high; and, after its being tired, having alighted on the top of a mountain, opened its eye of observation on every side. All of a sudden, it saw a beautiful partridge, which, in extreme gracefulness, had begun to walk proudly. From the sound of its loud cry an echo had rung through all the parts of the mountain. The hawk, led by its own nature, felt a longing for hunting the partridge, and with one pounce filled its crop with the flesh of its breast which was agreeable to its disposition. It found the flesh of such a kind that the sweetness of its taste vied with the water (*lit.* drink) of life, and the deliciousness of its flavour boasted an equality with the relish of the well-seasoned dainties of, "*And the flesh of birds of the kind which they desire.*" And as it had not during the period of his life tasted flesh of such relish, it said,—

COUPLET.

"From head to foot everything of thine is agreeable to our nature,
As if (the Fates) had created thee for our sake."

It then thought within itself, "This very thing out of the advantages of travel is sufficient that, at such an early time, having escaped from unsuitable food, I have obtained the relish of meals which are agreeable to the mind, and acquired exaltation from a dark and narrow nest, and from mean and unambitious companions to high places and lofty positions.

HEMISTICH.

And this just now is the first sign of my illuminating the world.

"Then after this what pleasant job from the corner of invisibility will appear in the area of visibility?

HEMISTICH.

Behold what Providence brings out* from the screen!"

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* Here خود *khud* is redundant.

Then the swift-winged hawk flew for a few days with the ease of mind, and, by the briskness of its wings, hunted the partridge and quail, until, one day, it was perched on the top of a mountain. At the skirt of that mountain it descried a number of horsemen who had formed a hunting-line, and hunting-birds in chasing the quarries were in motion.

VERSE.

In that plain by the sound of the little drum used for flying
hawks,*
All the hunting-birds were in flight.
From one side the swift-going male falcons and hawks
Had sharpened their claws in the blood of their quarry.
And from the other side again the white falcon had robbed
The partridge and francolin of their coins of life.

And it was the king of that country who had come out with his attendants according to his custom of hunting-excursion, and the pasture-ground for his (game) happened to be at the foot of that mountain. In the meantime, a hawk, which was on the fore-arm of the king, having flown, made for a quarry, and this high-spirited hawk, too, having formed the intention of seizing it, carried it off forthwith before (the king's hawk). The heart of the king, whose sight fell on the swiftness of its flight and its seizure, was attached to it, and his high mandate was issued,† so that dexterous fowlers by arts of finesse threw the noose of snare round its neck, and by the guidance of good fortune it attained the honor of the service of the king. (As) the glance of royal favor was concentrated in its innate capacity and natural ability, in a short time, by the aid of prosperity, its place of abode was fixed on the wrist of royalty, and by means of its lofty spirit it reached from the lowest apsis of meanness and degradation to the zenith of honor and prosperity. And had it in that place, where it first lived, been content with the society of crows and kites, and for the sake of travel had it not passed over the various parts of the plain and the tracts of the desert, its arriving at this dignity and its promotion to this rank would have been among the class of impossibilities. And I have for this reason cited this apologue, so that it may be known that in travel thorough improvements are gained, and

* A periphrasis of six words to denote طبلک باز *ṭablak-bāz*.

† *Lit.* "received the honor of issuing."

that it carries man from the lowest place* of obscurity and meanness to the very highest grade* of approbation and greatness."

STANZA.

The spring season of the mind is travel, because from it
The flower of men's wishes blossoms for them.
Undertake a journey, so that thou mayst attain thy own desire,
Since God said, "*Walk through its regions.*"

And when the speech of Dābishlīm had reached its end, the other vizier, coming forward, performed the rites of invoking blessing, and said, "What your imperial Majesty, the Shadow of God, has been pleased to say in explanation of travel and its advantages, does not belong to such a class that there can be a mixture of doubt about it. But it passes in the minds of us slaves that for the person of the angelic qualities of the King, on whose safety depends the happiness of mankind, to undertake the hardships of travel, and to depart from the soul-refreshing garden of pleasure to the heart-afflicting desert of sorrow and toil, appears far from the path of wisdom." Dābishlīm said, "The undertaking of difficulties is the act of brave men, and the business of the lions of the forest of war; and undoubtedly until the skirt of the pleasure of kings is not caught (*lit.* hung) by the thorn of troubles, the flower of tranquillity for their weak subjects does not blossom in the garden of freedom from care, and until the foot of the ambition of sovereigns does not measure the desert of misfortune, the head of the indigent poor reaches not the pillow of repose."

COUPLET.

Nobody finds repose in thy country
When thou seekest thy own ease and nothing else.

"Know that there are two kinds among the slaves of God: one kings, whom (the Fates) have given the honor of the dignity of real power and sovereignty, and the other, subjects, whom they have granted the exaltation of security and ease. These two kinds do not admit of combination in one place, (hence) it is necessary either to choose ease and abandon the

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* *Lit.* "lowest of the low," and "highest of the high."

reins of empire, or be content with the same honor or kingly dignity, and withdraw the hand from pleasure and freedom from care.

STANZA.

He who* places his foot on the head of pleasure and luxury,†
Fortune makes him in the world a chief and a leader.
(The Fates) have given sovereign power to the rose in the garden, because the rose
Notwithstanding its delicacy makes its bed of thorns.

"And the sages have remarked, '*Labor is the way to wealth.*'" To make strenuous exertions causes the seeker to reach the end of the stage of his fortune, and to traverse the wilderness of hardship with the step of sincerity brings the beauty of his desire within the sight of observation. The attainment of one's expectations ‡ depends on the undertaking of dangers.§

COUPLET.

He ought not to tie round him the girdle of royalty
Who has an inclination to bodily ease.

"Whoever has raised the standard of exertion in the plain of energy, and in undertaking hardships liked not the nature of personal comfort and ease, has arrived at his object with all possible haste, and beheld the face of his wished-for thing with the eye of desire, like that tiger who possessed a longing for authority over the wilderness of Faraḥ-afzā.‖ By the blessing of his exertion and effort which were carried into effect by him, and by the influence of fortitude he possessed in undergoing hardships and misfortunes, in a short time the veil of obstacle falling off from the face of his desire, he carried his hand of hope to the skirt of his object." The vizier begged, saying, "In what manner was this circumstance?"

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* أو is redundant here. It is placed for the sake of metre.

† *i. e.* he who is averse to ease and comfort.

‡ امال *āmāl* plural of امل *amal*.

§ اهول *ahwāl* plural of هول *haul*.

‖ *i. e.* "joy-increasing."

STORY V.

King Dābishlīm said, "In the outskirts of Baṣra * there was an island of an extremely good climate, and a desert of great beauty and cleanliness. Springs of pure water were running in every direction, and a life-bestowing gentle breeze was flowing from every side.

Verse.

There were trees whose heads were entwined with each other;
On them had grown (*lit.* were manifest) excellent and fresh fruits.
Its plants were more heart-attracting than the Ṭūbā, †
Its grass more sharp-bladed than the lily.

And from its excessive pleasantness they used to call it the 'Joy-increasing wilderness;' and in that desert a tiger was absolute (master), such that from fear of him fierce lions were not able to set foot in that retreat, and from dread of him beasts and wild animals could not let the thought of that wilderness pass around their minds.

Verse.

When on the hard stone he used to strike his tail with fury,
He overthrew the Leo of heaven by the dread of his claws.
On the road where he used to sit for a moment,
The passing of men (by that place) was stopped for a year.

For a long space of time he had lived in that forest with his heart's content, and had not beheld the form of disappointment in the mirror of his existence. He had a young cub on whose face he used to see the bright world, and behold the lustre of his eyes at the sight of his beloved son.‡ He had this desire that when that young one should come to years, and stain his teeth and claws with the blood of lions, he would make over the administration of that desert in the hand of his possession, and pass the remainder of his life at ease in the corner of contentment. As yet on the sapling of desire the bud of his wish had not blossomed, when

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* Baṣra, or more commonly Bassora or Balsora, is situated on the Persian Gulf. The ground of this city is composed of whitish and soft stones, hence the name Baṣra.

† A tree in Paradise bearing the most delicious fruits on it.

‡ قرة العين *ḳurrat-ul-'ain* means literally, "coldness, *i. e.*, brightness of the eye."

the autumn of Death gave the fruit of the garden of his existence to the wind of plunder.

HEMISTICH.

O! how many a hope has been reduced to dust!

And when this tiger was seized by the claws of the lion Death, several wild beasts, who, from of old, had a longing for that desert, made a sudden movement, and attempted to recover it. The young tiger, finding that he did not possess the power of resistance, betook himself to exile; and amongst the wild beasts a great quarrel having taken place, a blood-shedding tumult-exciting lion overcame all, and brought by his superior strength that heaven-like (desert of) Faraḥ-fazā into the area of his possession. And the young tiger, having for some days suffered distress on the mountain and in the wilderness, conveyed himself to another forest, and, having recounted to the wild beasts of that place the anguish of his mind, he demanded their help in repairing this loss. They, having obtained knowledge of the power of that hunting lion, and the intrepidity of that fighting king of beasts, refused him assistance and help, and said, "O helpless one! thy place at present is in the possession of a lion, such that a bird in consequence of its ferocity cannot fly over that wilderness, and the elephant from dread of him cannot walk round that desert. We have not the strength to fight, nor to bear with his teeth and claws, and thou, too, wilt not be able to stand against him in the place of encounter and slaughter. Our opinion demands this that thou shouldst apply thyself to his court, and with perfect sincerity come round to his service."

VERSE.

With a person whom thou canst not remove from his place,
Thy foot ought not to be planted in his strife.
It is better that thou shouldst shew him politeness.
Utter complaints, and make known thy apology.

These words appeared reasonable to the young tiger, and he saw it suitable to the time that he should accept the service of the lion, and carry out to the best of his ability the duties of waiting upon him. Then he put into practice the maxim, "*Returning is most laudable*," and through the medium of one of the pillars of state he attained the honor of the king's service, and, being admitted into royal favors,

he was enlisted in an office suited to his ambition. The tiger, having tightened round his waist of well-wishing the skirt of obedience, displayed in such a manner the marks of ability and (faithful) discharge of his duty, that hour after hour he continued to become the cause of an increase of nearness (to the king) and an augmentation of his favour,—so much so that he grew to be the envied of the pillars of the state and of the eyes of the empire;* and notwithstanding this, his labor and zeal every moment used to be greater in the service (of the king), and every minute in bringing to perfection the affairs of the kingdom he displayed his utmost exertion.

Couplet.

He that endeavours and strives more,
His work surpasses those of others.

Once a very urgent business of the lion presented itself in a distant wilderness, and during that time the oven of the sky was fully heated,† and the expanse of the plain and mountain like a glass furnace was in a furious (*lit.* heavy) blaze. From the excess of the heat of the air the marrow of animals was boiled in their bones, and the crab in the midst of water was fried like fish in the frying-pan.

Verse.

Had the clouds suddenly rained drops,
From the heat of the air the drops would have become sparks of fire.
If through the air the bird would have passed,
Like the moth its wings and feathers would have been burnt.
Inasmuch as the sun was heated by the atmosphere,
The heart of the stone (even) was burnt by the sun.

The lion reflected within himself, saying, "At such a time when the shell at the bottom of the sea, like a fowl on a spit,‡

* *i. e.*, the ministers and courtiers of the kingdom.

† سیر در تاب بود *ser dar tāb būd* "was in its full heat." In the other Editions *tanūri falak-i aṡīr dar tāb būd*, "the oven of the ethereal sky was heated," has been given.

‡ بابزن *bāb-zan* "a roasting spit."

is roasting, and the salamander* from the fear of the heat of the sun does not place its feet from the midst of the fire on shore, such a kind of urgent affair has presented itself. Who could there be among my attendants, who, without being upset (*lit.* effected) by the undertaking of this labor, and who, disregarding the heat of the atmosphere, might be forward in this important affair?" In the midst of this anxiety, the tiger came in the line of attendants, and found the king thoughtful. On account of the excess of affection and the perfect knowledge he had (of the lion), he drew near the throne of royalty, and ventured to inquire into the cause of that solicitude, and, having ascertained the state of the occurrence, took the management of that urgent affair under the care of his superintendence, and, after obtaining the honor of his permission, set off with a number of attendants. Having arrived at that place in half the day, he set about in performing the affairs, and no sooner had his business been settled according to the wishes of his mind, he turned his reins to return. The grandees and courtiers, who were deputed (*lit.* arranged) in his stirrup of fortune, represented unanimously, saying, "In such a heat all this way has been traversed by the steps† of diligence, and now that the affair has obtained completion, and there is not any sort of anxiety, and, also, the limit of your access into his exalted presence has become known, if (therefore) you be pleased to rest for a moment under the shade of a tree, and by drinking cold water extinguish the flame of the fire of thirst, it will certainly be not far from an advisable course."

Couplet.

Be refreshed, and do not bear the burden of toil extra;
Ungirdle thyself, for the troubles of the world have no end.

The tiger smiled a little, and said, "My greatness and nearness in the court of the king is a flag which I have raised by labor and exertion. It would not be acceptable to lower it down by laziness and sloth; nor would it be well to level with the ground a foundation, which has been raised high by good exertions, through personal gratification and bodily ease. Without bearing any trouble it is not possible

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* Vide note † on page 58 in my translation of the Iqd-i-Manẕūm.

† Plural of قدم *ḳadam* "foot."

to arrive at the carrying off* treasure, and without partaking of the heart-afflicting thorn, it is not practicable to reap the enjoyment of beholding the rose-garden.

STANZA.

That man can encircle his hand round the neck of his object,
Who can become a shield before the dart of calamities.
By desire and wish this point cannot be gained,
By the water of the eyes, and the blood of the heart (*lit.* lever) this may be practicable."

The informers carried this intelligence to the lion, and read the page of this circumstance from the preface to the conclusion. The lion nodded his head of approbation, and said, "Chieftaincy suits that person who is able to bring out his head from the collar of toil, and the subjects may remain at ease during the just reign of that exalted person who does not place his head on the pillow of repose."

VERSE.

From that king ease comes into full display
Who can cut himself off from his own comfort.
Happy is he who, the ease of men and women
Prefers to his own happiness.

Afterwards, having sent for the tiger, and distinguished him with full honours, he committed the administration of that forest to him, and, having conferred on him the place of his father, added to it, also, the rank of heirdom. And the use of this apologue is this, that thou mayst know that to no one without the diligent exercise (*lit.* search) of great exertion does the sun of his object rise from the eastern quarter of hope, nor without thorough search does the preamble of his expectation give the result of the acquisition of his desire.

COUPLET.

Without enduring hardship, treasure will not be gained,
He got his remuneration, O dear brother! who did his work.

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* Here is a pun upon the word تحمل *taḥammul* meaning, "enduring" as well as "carrying."

"And since in this journey my object is the seeking of knowledge, I have made a fixed determination, and brought the foot of exertion within the stirrup of intention. By the mere thought of hardship which may come upon me in going and returning, the page of my resolution shall not receive the marking of erasure, and the brave cavalier of my lofty spirit will not from this side turn his reins. *"Verily that is an affair determined."*

COUPLET.

The king who places his foot with right intention in the stirrup,
It is not strange if the reins fall from the hand of the sky.*

When the viziers knew that the prohibitions† of advice could not prevent his resolution, they, being agreeable to the opinion of the King, engaged themselves in preparing the articles for the march, and, having performed the congratulatory ceremonies for (undertaking) a journey, they caused, by the reciting of this couplet, shouts to pass through the revolving vault of the sky:—

COUPLET.

"Thou hast formed the intention of travelling, may the mercy of God be thy friend!
May the blessing of saints‡ become the leader of thy caravan!"

Afterwards, the King Dābishlīm entrusted the reins § of the affairs of the public in the able hand‖ of one of his pillars of the state who was in the place of his confidence, and, with regard to the taking care of his subjects and the protection of his vassals, he whispered in his ear of good sense certain words of command which might serve as the fringe of the robe of sovereignty. And among the number this is as follows:—

* The natural order of this is :—نیست عجب گر از کف چرخ عنان رود *nīst 'ajab garaz kaf-i charkh 'inān rawad.*

† زواجر *zawājir* plu. of زاجرت *zājirat.*

‡ *Lit.* "men of discernment," *i. e.*, holy men.

§ ازمه *azimma* plu. of زمام *zimām.*

‖ *Lit.* "in the hand of sufficiency."

Verse.

"The kingdom became the mirror of Alexander,*
So that thou mayst see thy own face in it.
Thy face will not look beautiful, unless
Thou takest off the rust of cruelty from it (*i. e.*, the mirror).
Like the morn make it thy practice to illumine thy empire,
And fear the sighs of the morning time.†
The man-killing arrows of a hundred archers,
Cannot do what the sigh of an old woman does."

And when his mind was freed from the concerns of the empire, he turned his face with a number of his select attendants towards the road to Ceylon. Like the moon he travelled stage by stage, and like the sun he proceeded from city to city; and at every halting-place he gained experiences, and from every caravan (he acquired) special advantages, until after traversing the stages of the land and sea, and undergoing the hardships of cold and heat, the environs of Ceylon appeared to him, and the blowing of the fragrant breezes ‡ of that country reached the nostrils of the King.

Couplet.

Whoever smelt thy sweet odour from the morning breeze,
Heard from the friend of his friend the news of his (beloved) friend.

After that, for two or three days he rested from the fatigues of his journey in the city of Ceylon. Having left there his superfluous equipage and baggage, he turned his face with two or three confidential attendants towards the mountain; and when he came to the heights of that mount, he beheld an elevation the shadow of whose skirt had fallen on the sun, and the lustre of whose peak had added brightness to the poinard of Mars.

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* A celebrated mirror said to have been made by Aristotle, and placed on the summit of a tower built by Alexander the Great at his newly-erected city of Alexandria. It had the virtue of shewing him the whole world and all things done in it.

† *i. e.*, make thy kingdom as bright as morning, and beware of the morning sighs of the oppressed.

‡ روائح *rawāiḥ* plu. of رائحة *rāiḥa*.

VERSE.

In height like the crystalline sphere* it had gone high,
Gilding in its rocks the red and black hues.†
When it rode alongside‡ with the grey steed of the sky,
In swiftness its summit outstripped it.
The sky, on account of its iron-like peak,
Looked like a verdure at its skirt.

On every side there was a meadow adorned with various flowers, and in every direction there was a garden impressing (on the mind) the delightful abode of Paradise.

STANZA.

Its verdant fields had emerald fruits on their bosom,
Its hilly tracts had jewelled belts round them.
The boughs of the Ṭūbā § touched the saplings on its stream,
And from the fragrant breeze of its garden, the garden of
Paradise borrowed scent.||

Dābishlīm went round it in every corner, and made a devotional circumambulation ¶ of all its sacred places. In the midst of this going to and fro, his sight fell on a cave, the darkness of which vied with the light of the eye,** and the mysterious saying, "*The light in darkness*," was illustrated by its gloom. From the neighbours of those places he knew by thorough enquiry that it was the dwelling-place of a sage whom they used to call Bedpāī, *i. e.*, the dear physician,†† and that from certain great men of Hindūstān it has been heard that his name is Pilpāī, which in Hindī they call Hastī-pāt;‡‡

* It is our belief that the throne of God is fixed in this sphere.

† اطلس *aṭlas* is "red tending to black." *Vide Mantajab-i Farhang.*

‡ هم تنگ گشتن *ham tang gashtan* "to ride alongside." *Lit.* "to be with equal girth."

§ Vide note † on page 201.

|| Here is a play upon the word بوستان *būstān* meaning, "a garden," and "odour-taking."

¶ طواف *ṭawāf* "circumambulating (especially the abode or the tomb of a holy person)."

** As light exists in the black pupil of the eye, hence the idea of the author.

†† This must be the corruption of the Sanskrit words वैद्य प्रिय *vaidyah priyah*, "dear physician."

‡‡ हस्तीपति *hastīpati* "lord of elephants."

and that he was a man advanced in the degrees of knowledge, and had adorned the gem of his reasoning faculty with the ornament of his excellent qualities. And he had at that time avoided the society of mankind, and, being content with a small pittance, had sewed up his eyes from the concerns of the world, and consumed the rubbish of impure manners with the flame of the fire of abstinence. His wakeful eyes from the excess of his vigils had not beheld the face of sleep, and the ear of his understanding from the extent of his austerity had heard nothing but the voice, "*God inviteth unto the dwelling of peace.*"

Verse.

His word was a truth-sifting treasury.
His forehead the early-rising sun.*
For each letter of his he had (made) the sky his purse-filler.†
In every work he was the confidant of Fate.

Dābishlīm, in the desire of meeting him, stood for a moment outside the cave, and, by the language of gestures,‡ solicited from the heart of that man of (spiritual) perfection permission to visit him. The old man of enlightened mind, being acquainted with the inward thoughts of the world-conquering King by the inspiration of the Invisible and by the information of the Indubitable One, gave the shout of, "*Enter ye therein in peace and safety.*"

Distich.

The King went into that cave ornamented with wisdom:§
The cave on account of him became the picture-gallery of China.‖

* *i. e.*, his forehead resembled in brightness the morning sun.

† *Lit.* "maker," *i. e.*, each of his words had such comprehensive meanings that he had as if made the sky his purse-maker to contain them.

‡ Vide note ‡ on page 140.

§ Mr. Johnson says حکمت آئین *ḥikmat-i ā,īn* "mirror of wisdom," for آئینۀ حکمت *ā,īna-i ḥikmat*. The word آئین means "decoration," and آئینه "a mirror."

‖ Referring to the picture-gallery of Mānī, a celebrated Persian painter. He is said to have filled a cave in Chinese Tartary with beautiful pictures.

For the service of the old man he girt up his loins.
He tied the belt of homage on his soul.*

He looked: he saw a Brahman, who had placed his foot of seclusion in the world of solitude, and had displayed a strip of the banner of truths in the plain of subtleties.† His angelic qualities were manifest in his human countenance, and the cleanliness of his body was a clear demonstration of the purity of his soul. The King knew by his penetration that he should obtain from him his object, and, by the blessing of his prayers, arrive at his desire. With every respect he went towards him, and when he approached near the Brahman, having performed the rites of salutation, he stood up for (fulfilling) the requirements of service. The Brahman, after returning an answer to his salutation, and observing‡ the ceremonies of respect, signed to him to sit down; and, having enquired of him about the hardships of the road, asked the cause of his submitting to the troubles of the journey, and of his abandoning the happiness of a settled abode. Dābishlīm repeated from beginning to end§ the story of his dream, and of the treasure, and of the Testament and of assigning the completion of it to Ceylon. The Brahman said, smiling, "Praise be to the lofty spirit of that King! who, in the search after wisdom, undergoes all these hardships, and for the ease of his oppressed subjects, and the repose of his unfortunate people, accepts various kinds of labor and sore trial.

VERSE.

O how pleasant is thy rule of governing the world!
And of thy being able to preserve thy kingdom in this way.
That young plant whose root thou waterest,
Its boughs will have no fruit but that of goodness.||

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* *i. e.*, he was ready to serve him with his heart and soul.

† The whole sentence in plain English means, "he was conversant with the truths of subtle points."

‡ This meaning of اقامت کردن *iḳāmat kardan* "to observe" should be added to those already given in the dictionaries.

§ *Lit.* "from the place of rising to the place of separation."

|| Here is a play upon the word بهی *bihī*, meaning, "a quince" as well as "goodness." The latter meaning is more appropriate.

At that moment, the Brahman, having opened the lid of the casket of secrets, filled the shell of the ear of the King with the jewels of wisdom. Being disengaged for a few days from his own duties, he occupied himself in instructing him, and in the midst of their conversations (the subject of) Hūshang's Testament was brought in. The King stated the precepts one by one to the sage, and the Brahman conversed with the great King on that point, and Dābishlīm inscribed it with the pen of thinking on the tablet of his memory; and the book 'Kalīlah and Damnah'* consists of the questions and answers of the King and the Brahman; and we have shewn it in fourteen chapters after the manner displayed in the list of the work, and "*Aid is from God from whom help is solicited : He is sufficient for us, and on Him is our reliance!*"

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* Names of two jackals.

CHAPTER I.

ON AVOIDING THE TALK OF THE CALUMNIATOR AND SLANDERER.

The great King Dābishlīm said to the sage Bedpāī, "This was the purport of the first precept,—That when any body is exalted by the honor of being near to kings, he will assuredly become the envied of his equals, and the envious, having attempted to destroy the foundation of his reputation, will, by deceitful words, change the mind of the king towards him. Hence it behoves a monarch that he should reflect well on the saying of a selfish man: when it becomes known to him that it is not void of any alloy and corruption, he should not carry it within the bounds of acceptance.

Distich.

Do not admit before thee a selfish man,
Who had mixed together honey and sting.
Outwardly he gives honey, and makes friendship,
Inwardly he stings, and injures thee.

And I have this request from the Brahman, that he will be pleased to relate an anecdote suitable to this circumstance, and recite in detail the story of a certain one who may have been intimate with a king, and by the interested speech of the envious the foundation of his dignity may have been destroyed, and his friendship ended in enmity, and his attachment in animosity." The Brahman remarked, "The centre of the foundation of empire lies in this precept; and if the king does not prevent selfish persons from mischiefs and injuries, they will make most of the pillars of the state miserable and contemptible, and a complete disorder on account of this will, also, find its way into the empire, and will affect the king, too. And when a wicked mischief-maker has found the opportunity of coming between two friends, assuredly the result of their operations will draw towards fear and affliction, as it was between the Lion and the Bull." The King asked, "How was that?"

STORY I.

The Brahman said, "They have related that there was a merchant, who had traversed over the stages of land and sea, and travelled into the regions of east and west, and experienced the cold and heat of fortune, and tasted much the bitters and sweets of time.

Couplet.

He was a wise, trusty and expert man,
By means of his experience he knew much.

When the van of the army of Death, which is a synonym for the infirmity of old age, made an attack on the kingdom of his body, and the advanced guard of the army of Fate, which is a significant term for white hairs, took possession of the boundaries of the citadel of his constitution, the merchant, knowing that from moment to moment (the Fates) will beat the drum of march, and ask back the stock of life which is a merchandise deposited in the house of his body, assembled his sons. And they were three intelligent wise youths, but, from the pride of wealth and the ardour of youth, having deviated from the path of moderation, they had extended the hand of extravagance to the riches of their father, and, having turned away their faces * from business and profession, passed their valuable time in folly and indolence. Their kind sire, from excess of affection and favor, which is inherent in the nature of fatherhood, began to give advice to his sons, and opened to them the doors of disinterested counsels, consisting of the varieties of fear and hope, and said, "O youths! if you do not appreciate the value of riches, in the acquisition of which no trouble has come to you, you are excusable in the opinion of (the men of) wisdom. But it is necessary to know that riches may be the source of happiness in this world and in the next, and whatever (those men) seek of the ranks of the two worlds, such can be brought into their possession by means of wealth. And the people of the world are the seekers of one of three grades:—Firstly, abundance of the necessaries of life, and the easy means of (gaining) them: and this is desired by such a class whose mind is restricted to drinking and

* A periphrasis of four words to denote إعراض *i'rāẓ*.

clothing, and struggling for the gratification * of sensual pleasures. Secondly, exaltation of rank and promotion in dignity,—and the class whose object this may be are men of reputation and position; and it is not possible to arrive at these two grades but by wealth. Thirdly, obtaining the reward of a future life, and arriving at the stages of excellence,—and the class who look to this matter are men of salvation and heavenly positions; and the acquisition of this grade, also, may be practicable by means of lawful wealth. Hence it became evident that by the blessing of fortune a great many objects come to one's possession; and the coming of fortune into one's grasp without any work and search appears impossible. And if any person, as is very seldom the case,† obtains riches without labour, when in gaining it he may not have endured any trouble, he will assuredly, not knowing its worth and value, soon let it go from his hand. Hence, having turned your face from indolence, incline towards the acquisition (of riches), and be engaged in this very profession of trade which you have seen on my part since a long long time." The eldest son said, "O father! thou orderest us to some occupation, and this is opposed to the reliance on God's will; and I know this for certain that what is decreed by fate will come to me, although I do not use any attempt or exertion in seeking it; and that which is not in my fortune, however much I may try in the search for it, it will produce no advantage, as the story of those two sons of the king is a proof of this circumstance. Into the hand of one his father's treasure fell without any toil, and the other in the expectation of that treasure let go from his possession kingdom and sovereignty." The father asked, "How was that?"

STORY II.

The son said, "In the country of Aleppo there was a king fortunate and a monarch of exalted dignity. He had experienced many vicissitudes of time, and seen many changes

* Mr. F. Johnson does not give this meaning of استيفا *istīfā*. Vide Dr. Forbes.

† A periphrasis of six words to express the true meaning of نادرا *nādiran* in this place.

of night and day. He had two sons, who had fallen into the whirlpool of the pride of youth, and who had become merry-headed by the intoxication of the wine of prosperity. They were always addicted to mirth and amusement, and employed in joy and pleasure, and they used to listen to the note of this song from the voice (*lit.* tongue) of the harp and staff with little bells,*—

COUPLET.

"Exert thyself in pleasure; for while thou winkest thy eyes
Autumn comes, and early spring passes away."

The king was a wise individual and a man of experience, and possessed many jewels and countless ready money. After witnessing the character of his sons, he feared that consequent upon his (death), having thrown those hoarded riches into the place of extravagance, they will scatter them, on the plea of necessity, to the wind of spoliation; and in the environs of that city there was a recluse, who had turned his back on the affairs (*lit.* causes) of the world, and directed his face in preparing provisions for the other world. The king had an attachment for him, and a high opinion with regard to him. Having collected all the riches, he, in such a manner that nobody had any information of it, buried them in his cell, and charged the recluse, saying, "When faithless fortune and unsteady rank avert their faces from my sons, and the fountain-head of prosperity, which, like the mirage, has nothing more in it than a mere sight, becomes filled with the dust of misfortune, and my sons are rendered poor † and needy, he should inform them of that treasure,—perhaps after experiencing misfortunes and enduring hardships they might receive a warning, and spend it in the right way; and, having turned away from extravagance and dissipation, might observe the path of moderation." The recluse accepted the king's injunction: and the monarch, as was suitable to the occasion, having prepared a pit in the middle of a hall which he had, caused it to appear such that he was burying there his own treasure, and made his sons possessed of this knowledge, saying, "When necessity shews

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* A kind of sceptre-like staff having several little bells fixed to it. When they are in motion they make a sort of jingling noise, and it is used as an accompaniment to other musical instruments.

† *Lit.* "of little capital."

its face, a vast treasure which may be the means of living is hoarded herein." And after this circumstance, in a short time, both the king and the recluse, having accepted the invitation of God, fell down insensible from the cup of "*Every soul is the taster of death*," and that treasure which was buried in the cell of the recluse remained hidden and concealed, and nobody happened to have any information of that circumstance.

The * brothers, after the death of their father, fell to fighting and quarrelling on account of the division of their kingdom and fortune. The elder brother, by the force of his strength and bravery, having got the victory, took all the effects† into his possession, and left his younger brother afflicted and disappointed. The helpless (prince), excluded from his share in the office of government, and deprived of his portion in the hereditary property, thought within himself, saying, "When the sun of affluence and grandeur had set its face towards the west of decline, and the tyrannical sky had displayed its habit of faithlessness and ill-will, what result will it produce to turn the face a second time in search of the world, and to re-examine what has (once) been examined? There is nothing better than this, that since the collar of my fortune has gone from the grasp of my power, I should seize the skirt of resignation and contentment, and should not let go from my hand the (exalted) dignity of a religious life, which is a sovereignty without decay." At length, with this intention he came out of the city, and said within himself, "Such a recluse was the friend of my father: it is advisable that I should turn my face towards his cell, and in his company I will, by way of abstinence, follow the path of devotion.‡ When he arrived at the cell of the recluse, he learnt that the parrot of his noble soul had flown from the cage of his body in the direction of the gardens, "*In high heaven*," and that the cell had remained empty of that clear-minded old man. For a time grief and affliction on account of that circumstance

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* There ought to be a new paragraph here for the sake of elegance. A tremendously long paragraph is not the fashion of the day.

† جهات *jihāt* plu. of جهت *jihat*.

‡ *Lit.* "in his step, by way of abstinence, I will entrust the path of devotion." The phrase درقدم کسی راه سپردن *dar ḳadami kase rāh supurdan* means "to follow one in his company."

overpowered him. At length, having chosen that place for his residence, he, from the motive of discipleship, became a devout attendant of that place; and in the vicinity of the cloister there was a sewer, and from the inside of it they had dug a well, and made a way (from it) as far as that drain. Water flowed continually from that sewer to the well, and the occupants of the cell made use of it, and bathed and performed their ablutions with it. One day the prince let down a bucket into the well,—no sound of water came. He made a very careful examination,—there was no water at the bottom of the well. He became thoughtful, saying, "Well! what has happened that water does not come into this well? And if a complete stoppage has found its way into the well and the sewer, and they are entirely effaced,—to remain longer in this place will be impossible." Accordingly, with a view to ascertain this matter, he went down the well, and inspected its sides and parts, as well as the water and its passage with a look of extreme carefulness. All of a sudden a hole met his view, out of which place some heavy thing* had fallen into the passage of the water, and prevented the flowing of it into the well. He said within himself, "Well! where does this hole go, and whence does this aperture spring from?" He then made that hole wider. He had no sooner placed his foot in it, than he came upon the treasure of his father. When the prince beheld that countless wealth and immense sum of money, he offered thanks to God by prostrating himself, and said, "Although this wealth is considerable and these jewels incalculable, it is not proper to swerve from the path of resignation and the straight road to contentment, but (this fortune) must be spent in proportion to my wants.

HEMISTICH.

Until we see what comes to light from invisibility."

On the other side, the elder brother, being firmly installed in sovereignty, would not care for his subjects and army, and in the hope of the imaginary treasure which he thought to be in the palace of his father, he squandered all that he could lay his hands upon, and, from excess of pride and grandeur, he made no enquiries after his brother, and was ashamed of his friendship.

* The dictionaries do not give any appropriate meaning of this word بار *bār*. I had to put "heavy thing" as the meaning of it to suit the sense.

All of a sudden, an enemy appeared against him, and, with a numerous army,—expert in sword,—he attacked his country. The prince found his treasury empty, and his army without accoutrements and in distressed circumstances. He came to that place where his father had given him the direction of the treasure, so that by means of that ample fortune he might raise his forces, (agreeably to the maxim), "*There can be no kingdom without men, and there can be no man without wealth.*" Howsoever more he exerted, the less did he find any clue to the treasure, and howsoever greater the trouble and pains he took, the more was he excluded from the acquisition of his object.

COUPLET.

Listen to this saying, so that thou mayst free thyself from grief,
'Thou wilt suffer much* if thou seekest after thy portion which is not allotted to thee.'

And when he was entirely hopeless of finding the treasure, having had recourse† to various kinds of devices, he equipped an army, and, turning his face towards repelling the enemy, came out of the city. Afterwards from the two sides, they drew up the lines of battle, and the fire of slaughter was enkindled. From the ranks of the enemy's force, an arrow hit the prince in a mortal part (of his body),‡ and he fell lifeless (*lit.* cold) on the spot; and from this side, too, they let off a dart, and the strange king, also, was slain, and both armies remained dispersed and neglected. It was very near that the fire of sedition might blaze up, and that the people of both kingdoms might be consumed by the flame of tumult. At last, the chiefs of both armies assembled, and, by the approbation of each other, they sought from the royal family and the imperial race a generous-minded and well-disposed king, to whom they might consign the duties of the empire and the affairs of the kingdom. The general opinion was confirmed in this that the happy king, whose head of good fortune may befit a crown of honor, and whose little finger of prosperity may suit the signet-ring of

* *Lit.* "thou drinkest (thy own) blood."

† تمسک *tamassuk* "holding," or "striking the claws into (something)." Hence I have put here for *tamassuk namūdan*, "to have recourse to."

‡ مقتل *maḳtal* "a place of death," *i. e.*, any part of the body which, being wounded, causes instantaneous death.

monarchy, was the very same resigned prince. The officers of the kingdom went to the door of his cell, and conveyed the prince with all possible respect and honor from the corner of obscurity to the court of favorable reception, and from the retired place of seclusion to the first seat of the cushion of fortune. And by the blessings of reliance on God, both the treasure of his father came to him, as also the kingdom of his sire was confirmed to him. And I have brought in this apologue for this reason, so that it may be verified that the gaining of one's portion has no connection with his exertion and labor, and to repose confidence in the reliance on God is better than to recline on his own handicraft."

When* the son had brought this story to an end, his father said, "What thou hast said is the essence of truth and rectitude, but this world is the world of means and causes, and the law of God has been issued to this effect that the occurring of most events in this world may be connected with causes; and the benefit of working is greater than the reliance on God; for, the advantage of reliance accrues to him only who is resigned (to his fate) and that's all; and the profit of working passes from the worker to another, and to convey benefit (to others) is a proof of good will, since "*The best of men is he who does good to mankind.*" And that person who is so able that he may convey benefit to another, it is a pity that he should betake himself to sloth, and receive benefit from another man. Perhaps thou hast not heard the story of that man, who, after beholding the state of the hawk and the raven, rejected causation, and on account of which the displeasure of God visited him." The son asked, "How was that?"

STORY III.

The father said, "They have related that a Darwesh was passing through a desert, and was reflecting on the tokens of the mercy and on the ways of the omnipotence of God. All of a sudden, he beheld a swift-winged royal falcon, which, holding a piece of flesh in its claws, was flying round a tree, and with great fluttering hovering near a nest. The man, being surprised at this circumstance, stood for a moment to look at. He saw a raven without wings and feathers lying in that nest, and the hawk separated the flesh piece by piece,

* This should be in a new paragraph.

and, according to the size of the crop of the wingless and featherless raven, put it into its mouth. The man said, "God be praised! look at His kingly favor and infinite* mercy, that He does not leave a wingless and featherless raven, which neither has the power of flying nor the strength of moving, in the corner of its nest without its daily food. Then, I, who am always in quest of daily means of sustenance, do not sit idle,† and, having put my head into the wilderness of avarice, gain a loaf of bread by every kind of artifice,—(my doing so) must assuredly be from weakness of belief and laxity of faith. This will be proper that after this I will place my head of freedom from care on the knee of retirement, and draw the line of idleness on the page of labor and occupation." At that moment, having washed his hand from the causes of the world, he sat down in a corner, and fixed his guileless heart on the infinite kindness of the Causer of Causes.

HEMISTICH.

Fix not thy heart on the cause, and forsake not the Causer.

For three nights and days he remained quiet in the corner of seclusion, and from no source did any gratuitous supply‡ appear to him, and he grew every moment thinner and weaker. At last, his weakness prevailed,§ and the strong devout man became feeble, and was prevented from performing the duties of worship and devotion. God Most High sent the prophet of that time to him, and, with severe reprimand, gave this message, "O creature of mine! I have placed the centre of the universe on causes and means. Although my power can perform a business without a cause, yet my wisdom has made this requisition that most of the affairs should be performed and accomplished by causes, and for this reason the rule of imparting benefit and deriving advantage has been laid down. Hence, if thou canst become the cause of any use to another, it is better than your being obliged to receive benefit by the means of others." And I have brought in this story for this purpose that thou mayst know that for every man the removing of the veil of causes is not practicable, and such a reliance on God is gratifying that, notwithstanding one's seeing the causes, he may be

* *Lit.* "not terminated."

† *Lit.* "do not sit from my foot."

‡ فتوحي *futūhe* "an income received gratuitously."

§ *Lit.* "weakness put its face in force."

confirmed in the place of resignation, so as to be benefitted by the grace of, "*The laborious is the friend of God.*" And a venerable man has said, 'Continue to work, so that thou mayst not be idle; and know that thy daily food is from God, so that thou mayst not be an infidel.'"

Another* son commenced his speech, saying, "O father! there is not in us the power of an entire reliance on God,—hence there is no alternative but to undertake a work; and when we engage ourselves in a profession, and God Most High, from the treasure of His bounties, makes riches and wealth† our portion,—what must be done with it?" The father said, "To hoard wealth is easy, but to keep it and to derive benefit from it is difficult; and when riches come into the possession of anybody, he must recognise two things as requisites. One is, that it should be taken care of in such a manner that it might be safe from consumption and plunder, and that the hand of the thief and pick-pocket may be kept back; for, gold has many friends, and the monied man numerous enemies. The second is, that from the profits of it advantage must be gained, and that the principal sum should not be consumed; for, if (men) bring into their use every thing from the main stock, and are not contented with its interest, in a short time the dust of ruin will come out of it. He who has no income, and spends continually, or his expenditure is greater than his proceeds, falls at last into the whirlpool of want. It is possible that his affairs will end in ruin. The expense of a man ought to be adequate to his income, and he should be profited by the interest of the capital he possesses, and should take care of it in such a manner that no loss may accrue to his principal sum."

COUPLET.

Look to thy income and expense every moment,
When thou hast no income, spend it more sparingly.‡

And when the father had finished concluding this subject, the younger son got up, and ornamented the robe § of his speech with the jewels of his prayers for and praise of his father, and said, "O father! after one has taken care of his

* There ought to be a new paragraph here.

† Mr. Johnson does not give this meaning of منال *manāl*. Vide Dr. Forbes' Hindūstāni Dictionary.

‡ *Lit.* "more slowly."

§ This meaning of دیباجه *dībāja* has not been given in the English dictionaries. Vide *G͟hiyāṣ-al Log͟hāt*.

wealth according to rule, and received full interest from it, in what manner should he spend that profit?" The father said, "The rule of moderation is commendable in every thing, especially with respect to livelihood. Hence it becomes the owner of wealth to observe two other rules after obtaining his profit. Firstly, that he should abstain from extravagance and unreasonable expenditures, so that repentance may not bear fruit, and people may not loosen their tongue of sarcasm against him, and, forsooth, the squandering of riches and extravagance in expense is the temptation of Satan. Secondly, it is necessary that he should avoid the bad name of stinginess and the disgrace of niggardliness.* A miserly man is calumnious both in religion and in the world, and a stingy worldly man is at all times the object of censure and misfortune;† and the fortune of the miser becomes in the end the butt of the arrow of plunder and spoil. As, for instance, a large reservoir, into which water flows from several streams, and which may not have an outlet in proportion to its influx, will necessarily‡ seek its passage from every side, and come out from every corner, and, there will be cracks in the wall of it (*i. e.*, the reservoir), and at last it will come to this that all of a sudden being spoiled and destroyed, the waters would spread on all sides and in all directions."

When§ the sons had heard the admonitions of their father, and had fully recognised the advantages of his words, each of them, having chosen a profession, set his hand to business; and the eldest of the brothers turned his face to commerce, and undertook a far-distant journey. He had with him two burden-bearing bulls, such that the Taurus of heaven had not the power of contending with them in strength, and the Leo of the sky on account of their fierceness and violence hid his claws of terror like a fasting cat in the paw of agitation. The name of one was Shanzabah, and of the other Mandabah; and the trading merchant always fed them, and personally looked after them (*lit.* their circumstance). But when the period of the journey extended long, and they had travelled great distances, languidness found its way to them (*lit.* their condition,) and the mark of debility became manifest in the appearance of their state. By chance, in the midst of the road, a vast quagmire came

* امساک *imsāk* from *mask* "holding fast."
† *Lit.* "enemy's wish." ‡ لابد *la budd* "there is now no escape."
§ There ought to be a new paragraph here.

across, and Shanzabah remained (stuck) in it. The merchant commanded, so that they brought him out by every stratagem, and as he had not the power of moving, (the merchant) got on hire a man, and appointed him for looking after him; and it was fixed that when he gains strength he should carry him to the caravan. The hired laborer, having stopped one or two days in the midst of the wilderness, was tired of his loneliness, and, abandoning Shanzabah, carried the news of his death to the merchant. And in that place Mandabah, from extreme exhaustion and separation from Shanzabah, expired. But, in a short time, the power of walking becoming manifest in Shanzabah, he wandered in every direction in search of a pasture-ground, until he came to a meadow adorned with a variety of odoriferous herbs, and decorated with different kinds of vegetables. That spot pleased Shanzabah, and he put down the furniture of his residence in the expanse of that verdant field; and when he had for a while grazed in the expanse of that meadow without the bond of trouble and the fetter of inconvenience, and had lived in that soul-animating air and heart-expanding open place according to the wish of his mind, he became extremely strong-bodied and fat. The pleasure of ease and the delight of repose carried him so far that with as much cheerfulness as was possible he bellowed aloud. And in the neighbourhood of that verdant field there was a Lion of a ferocious nature, and a king of beasts (*lit.* lion) of great strength. Many wild animals had girt their loins in his service, and countless beasts of prey had placed their head of obedience on the line of his command. And the Lion from the pride of his youth and the haughtiness of his absolute power and prosperity, and the multitude of his servants and the large number of his suite, did not consider any one superior to his own self, and held not in estimation the swift-attacking tiger and the strong-bodied elephant; and he had never seen a bull nor had heard his bellowing. When the roaring of Shanzabah reached him, he became greatly frightened, and from the dread that the beasts may not know that fear had found its way to him, he did not move in any direction, but remained quiet in one place. And in his train there were two crafty Jackals, the name of one was Kalīlah and of the other Damnah, and both of them had great reputation for sagacity and penetration, but Damnah was more high-minded, and more ambitious in search after rank and fame. Damnah, by his penetration, knew this from (the state of) the Lion that

fear had overcome him, and that owing to this he had the heart-ache.* He said to Kalīlah, "What sayest thou with respect to the state of the King?—for, he has abandoned the pleasure of moving (from one place to another), and fixed himself in one place." Kalīlah replied, "What business hast thou with this question, and what is thy concern by saying this word? And we receive our food in the court of this King, and pass our time in ease under the shadow of his fortune. Be satisfied with this, and withhold thyself from enquiring into the secrets of kings, and investigating their affairs, for, we are not of that class that we can be honored with the companionship of monarchs, or that our words before kings may be worth hearing. Hence to talk of them would be superfluous.† Abandon this business which is not thine, and reckon the small food and provision which reaches thee as a blessing." Damnah said, "Whoever seeks to be near kings, ought not to do it for the sake of food and provision, since the stomach becomes filled in every place and with every thing: nay the advantage of serving kings is the obtaining of high office, so that in that condition one may treat his friends with kindness, and act towards his enemies with violence.‡ And he whose spirit submits to food belongs to the number of beasts, like a hungry dog which is pleased with a bone, and a mean spirited cat which becomes content with a piece of bread; and I have seen that if a lion hunts a hare, when he beholds a wild ass, he, having withdrawn his claws (*lit.* hand) from it, turns his face to the chasing of the wild ass.

COUPLET.

Be of high spirit, for before God and men
Thy confidence will be (established) in proportion to thy ambition.

"And whoever has obtained a high dignity, though like a flower he be short-lived, the wise, on account of his honorable mention, reckon him as long-lived; and whoever bends down his head to meanness and pusillanimity, though like the leaf of the pine-tree he may continue long, he gains no respectability in the opinion of the men of learning, and they do not think him of any account."

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* Vide Mr. F. Johnson for the compound word دل مشغولي

† تكلف *takalluf* "superfluity." This meaning has not been given by Mr. Johnson in his dictionary.

‡ *Lit.* "to do the work of enemies with violence."

COUPLET.

O Sa'dī! a man of good name never dies,
Dead is he whose name they do not pronounce with goodness.

Kalīlah said, "The searching after dignities and high offices becomes that class, who, by the nobleness of their parentage and the excellence of manner and high birth, may have possessed an aptitude and fitness for such, and we are not of this order that we may be worthy of high positions, and that in pursuit of them may put forward our feet of exertion."

COUPLET.

Alas! I entertain the idea of (having) the high power of the sea:
How many things exist in the head of this drop,* the thinker of impossibilities!

Damnah said, "The source of greatness is wisdom and good-breeding,—not birth and parentage. He who possesses a clear intellect and a perfect judgment, conveys himself from a low position to a high dignity, and he whose mind is weak and understanding meagre, throws himself from a lofty rank to a humble place, and he in whom the mania of an exalted footing manifests itself will not be trampled down by every mean person, nor will he be content with a low position and inferior grade. And until I obtain the dignity of being near the Lion, and do not enter into the group of his Majesty's confidential servants, I will not lay my head on the pillow of rest, nor stretch forth my feet on the bed of repose." Kalīlah said, "Whence hast thou brought into thy grasp the key of this door, and how hast thou formed the idea of entering into this matter?" Damnah said, "I wish in this opportunity, when wonder and anxiety have found their way to the Lion, to shew myself to him, and it is possible that by the treacle of my advice, gaiety may be restored to him, and by that means my propinquity and my dignity will be increased in his court." Kalīlah said, "How wilt thou obtain nearness and access to the Lion?—and if it be so, since thou hast not waited on kings, and dost not know the customs and etiquette in their service, thou wilt in a short time lose what thou wilt have acquired, and wilt not be able a second time to make amends for it." Damnah said, "When a man is knowing and able, his undertaking serious affairs does him no harm, and whoever has confidence in his own skill acquits

* i. e. God's creature produced from one drop of seminal fluid.

himself* in due form of every business upon which he enters. And, again, if fortune shews herself, she will guide him to what may be necessary. For example, it has been related in histories that the sun of the fortune of one of the mechanics,† having risen high, he attained the dignity of royalty, and the actions and reports of him became spread in the world. One of the ancient kings wrote him a letter, saying 'Thy profession has been carpentry, and thou knowest the business of a carpenter well,—from whom hast thou learnt the administration of government, and the wisdom of transacting affairs?' He wrote in answer, saying, 'Whoever hath bestowed on me fortune, hath not omitted any trifle in the instruction of governing the world.'" Kalīlah said, "Although I am opposed to this plan, and averse to this intention, but since thy mind is fixed on this affair, and thy nature firm in this plan,—may it be fortunate!"

Hemistich.

"Here is thy road,—go happily in peace."

Damnah went and saluted the Lion. The Lion asked, "Who is this person?" They said, "The son of such an one, who, for a long time, was a servant of the sublime royal court." The Lion said, "Yes! I know him." He then called him in his presence, and said, "Where dost thou live?" Damnah said, "After the custom of my father I have now become an attendant in the heaven-like court, and have made it the adored place‡ of my necessities, and the sacred temple§ of my desires, and am waiting that if any important business should come to pass, and your auspicious order be issued, I

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* The phrase از عهده بيرون امدن *az 'uhda berūn āmadan* means, "to acquit one's self in any business."

† *Lit.* "market-man."

‡ قبله *kiblah* is the point to which we Muhammadans turn our face while in prayer. The word means "Mecca" *generally*, and "an object of respect" *metaphorically*.

§ كعبه *ka'bah* is the temple of Mecca. There is a stone in it which was as white as snow, but it has now become almost black on account of the pilgrims' kissing or touching it, when they go to visit the temple. The cause of this blackness is attributed to the sins of those pilgrims who apply their hands or lips to it. This indeed is a miracle.

will carry it out by my own judgment, and will reflect on it with a clear understanding. And as in the performance of some important affairs there is occasion for the pillars of the state and the grandees (*lit.* eyes) of the court, it is possible that in the courts of kings a business of consequence may take place which may be brought to an end by the help of inferiors.

Hemistich.

In this road like the peacock a fly may be of use.

"A business which may be carried into effect by a thin needle, a long (*lit.* head-exalting) spear fails to set it in order, and an affair which a slender pen-knife can accomplish, the good-tempered sword is at a loss in it; and no servant, though he may be worthless and mean, is deficient in averting evil and bringing about good, since that dry stick which lies neglected on the road may, one day, it is possible, be of use, and should it be not of any worth, perhaps they may make a tooth-pick of it, or cleanse the ear of wax by means of it.

Couplet.

"If a nosegay cannot be made of us,
We may even be fit for the fuel of the cauldron."

When the Lion had heard the speech of Damnah, he, being surprised at his eloquence and fluency, turned his face towards those near him, and said, "If a wise man be nameless, his wisdom and intelligence will involuntarily make his virtues known to the nation, just as the flame of fire, which, if the kindler wish that it should burn downwards, will assuredly raise its head high." Damnah was pleased at this word, and knew that his enchantment had made an impression on the Lion, and that his deceit had turned out to be highly efficacious. He opened the tongue of advice, and said, "It is incumbent upon servants and domestics in general to reflect on what happens to the king in accordance with their understanding and knowledge, and to represent what may come into the mind of each, and not to abandon the path of advising, so that the king may know well his own followers and dependants, and, having become acquainted with the extent of the judgment and prudence and sincerity and discernment of each, may both derive benefit from their service, and likewise treat them kindly as suited to their worth; for, as long as the grain

remains concealed in the layer of the ground, nobody tries to foster it, and when it takes off the veil of earth from its face, and with its emerald-colored robe brings its head from the collar of the ground, and it becomes known that it is a fruit-bearing tree and a useful plant, they nourish it without doubt, and derive benefit from its fruit. And the root in all affairs is the patronage of kings: whomsoever among men of learning they distinguish by their look of kindness, they reap advantage from him in proportion to the support (he receives)." The Lion said, "In what manner should the wise be patronized, and by what means can one reap fruit from them?" Damnah said, "The major point in this affair is this, that the king should look to his merit, not to his pedigree, and if a number of worthless ones make the services of their fathers and grandfathers the means (of their recommendation), he should pay no attention to them; for, a man ought to make good his birth by his skill, not by his father. Although the rat is in the same house with men, yet on account of the injury and mischief which results from it, they consider every attempt proper for its destruction; and the hawk, which is wild and strange, since advantage can be conceived from it, they secure it with every possible honor, and rear it with joy on the fore-arm of indulgence by way of esteem. Hence it behoves a king not to regard (whether he be) a friend or a stranger,—nay he should seek wise and intelligent men, and should not allow preference to be given to those persons who might be negligent in their affairs and wanting in merit; for, to give the place of the wise to the stupid is like fastening head-ornaments on the feet, and suspending foot-trinkets on the head. And wherever persons of merit remain neglected, and men of ignorance and folly take into their hands the reins of power, complete disorder finds its way into the affairs of that kingdom, and the misfortune of that circumstance falls on the fortune of the king and his subjects."

When* Damnah had finished his speech, the Lion, having shewed him the utmost attention, made him one among the number of the especial favorites of his court, and, having had a fondness and affection for his conversation, laid the basis of his urgent affairs on his admonitions and counsels. Damnah, also, taking the road to wisdom and sagacity and understanding and penetration, became, in a short time, the

* A new paragraph seems necessary here.

confidant of the royal seraglio, and the pivot and referee in the advisability and in the arrangement of the affairs of the kingdom and state. One day, having found the time favourable and the moment convenient, he asked for a private audience, and said, "A long time has passed since the King has fixed himself in one place, and abandoned the delights of walking and the pleasures of hunting. I wish that I may know the cause of it, and speak in that matter to such extent as may lie in my power." The Lion wished to conceal the fact of his fear from Damnah, when, in the meantime, Shanzabah made a loud bellowing, and his voice so fluttered the lion that the reins of self-control fell off from his hand. Out of necessity he revealed his secret to Damnah, and said, "The cause of my fear is this noise which thou hearest, and I do not know whose voice it is, but I surmise that his strength and size must be proportionate to his voice. If such is the case, it is not right for us to stop in this place." Damnah said, "Is there any other anxiety to the King besides this sound?" He said, "No." Damnah said, "Then it is not proper for such a trifle to leave your hereditary place, and to be separated from your dear* native land. What faith is there in a voice, and what weight is there in a cry that any one should go from his place on that account? And it behoves a king that he should remain firm-footed like a mountain, so that he may not move from his place by every outcry.

Hemistich.

"That thou mayst not be agitated by every wind, draw thy feet within thy skirt like a mountain.

"And the wise have remarked that it is not necessary to pay any attention to every loud voice and stout body; for, not every form testifies to its real quality, nor is every outward appearance the manifestation of its inward nature. A reed, howmuchsoever thick it may be, is broken with a thin stick, and a heron, although it is large-sized, is overpowered by the claws of a weak-formed hawk; and whoever calculates on a huge body meets with that which the fox met with." The lion said, "How was that?"

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* This meaning of مالوف *mālūf* should be added to those already given in the English dictionaries.

STORY IV.

Damnah said, "They have related that a fox was going through a wood, and was prowling in every direction scenting food. He came to the foot of a tree, by the side of which they had suspended a drum, and whenever the wind blew, a branch of that tree moved, and struck the upper part of the drum, and a dreadful noise came from it. The fox saw under the tree a domestic fowl, which was pecking the ground with his beak, and searching for food. Seated in ambush, he wished to make him his prey, when, all of a sudden, the noise of the drum reached his ear. He looked, and beheld a form excessively fat, and its sound was dreadful to hear. The appetite of the fox being aroused, he thought within himself, 'Assuredly its flesh and skin will be proportionate to its sound.' He came out of his lurking place (fixed) for the fowl, and turned his face towards the tree. The fowl, being aware of this circumstance, fled, and the fox, with a hundred difficulties, went up the tree. He tried much till he had torn that drum,—except a skin and a piece of wood he found nothing. The fire of regret fell into his heart, and he began to rain down tears of repentance from his eyes, and said, 'Alas! owing to this strong body, which was all wind, that lawful prey has gone out of my grasp, and from this absurd form no advantage has reached me.'"

VERSE.

The drum sounds always,—but
What's the use when there is nothing in it?
If thou hast knowledge, seek what is real.
Do not be deceived by external form,—for it is nothing.

"And I have introduced this apologue for this purpose, that the King on account of a dreadful noise and huge form may not forego the pleasures of hunting and moving about. If he will look to this properly, nothing will result from that sound and form; and, if the King will give his order, I will go to him, and make the Monarch acquainted with the statement of the circumstance, and the real nature of his business." To the Lion the words of Damnah appeared suitable, and the latter, in accordance with the signal (given) by the Lion, set off in the direction of that voice. But when he had disappeared from his sight, the Lion reflected, and repented of his sending Damnah, and said within himself, "I have committed a great mistake, and an ill-judged act has proceeded from me. And the wise have remarked, 'It behoves a king in revealing

his secrets not to repose confidence in ten classes of men, and not to lay before them any hint of his private affairs in the concealment of which he may use every endeavour. *Firstly*, he who in his court may have experienced oppression and reproach without his (committing) any fault or crime, and whose period of trouble and misfortune may have extended long. *Secondly*, he whose fortune and honor may have been thrown away to the winds in the service of the king, and whose means of living have become straitened. *Thirdly*, he who may have been dismissed from his employment, and has no hope of getting it back again. *Fourthly*, a wicked mischief-maker, who seeks quarrel, and is not inclined to peace and quiet. *Fifthly*, a criminal, whose friends may have enjoyed the sweetness of forgiveness, and he tasted the bitterness of punishment. *Sixthly*, an offender, (some of) whose comrades may have been chastised, while with respect to him a greater severity has been shewn. *Seventhly*, he who does acceptable services, and remains disappointed, while others without any precedence of service receive greater encouragement than he. *Eighthly*, he whose position an enemy may have sought, and he has surpassed him, and has reached that dignity, and the king has befriended him. *Ninthly*, he who thinks of his own advantage in the loss of the king. *Tenthly*, he who may not have obtained any favor at the court of the king, and makes himself acceptable to the enemy of his own sovereign. Monarchs ought not to place their own secrets before these ten classes.' And the principle is this, that until they have not repeatedly tested the faith and integrity and kindness and worth of any man, they should not make him acquainted with their own secrets: hence in conformity with these premises, it was not proper to use haste before trying Damnah, and to send him to the enemy appeared far from the path of wisdom and foresight. And this Damnah appears to be a shrewd person, and he has remained a long time afflicted and rejected in my court. If, *Heaven forbid!* the thorn of vexation may have rankled in his heart, he will at this moment think of treachery, and stir up mischief; or, it may be, that he may find the enemy superior to me in strength and grandeur, and preferring his service, may make him acquainted with what he knows of my secrets. Assuredly the remedy of this will be beyond the scale of my plan. Why did I not carry into effect the purport of the saying, '*Caution is evil suspicion*,' and (why) from the spirit of the sage's couplet

'Do not be evil-minded, but be suspicious,
And remain in safety from mischief and deceit,'

did I swerve? If any misfortune arises from this embassy, I am deserving of a hundred as much." In this anxiety, through excessive agitation, he continued getting up and sitting down; and had put his eyes of expectation (fixed) on the road, when, all of a sudden, Damnah appeared. The Lion was somewhat appeased, and remained still in his place. But when Damnah arrived, after performing the customary rites of royal attendance, he said, "O world-possessing King! he whose voice had reached the august ear, is a Bull engaged in grazing in the environs of this forest, and he has no other business but to eat and sleep, and his ambition does not pass beyond his throat and belly."* The Lion said, "What is the extent of his strength?" Damnah said, "I did not see in him any pride or grandeur that by which I might testify his power, and in my own mind I perceived no awe in him that I should consider any greater respect necessary for him." The Lion said, "To him weakness cannot be attributed, and one ought not to be deceived by it; for, though a violent wind does not overthrow a piece of weak grass, yet it tears up by the root strong trees, and as long as chiefs and great men do not find their enemy equal to them, no display of their strength and bravery is brought to view." Damnah said, "It behoves the King not to lay such weight on his actions, nor make this much estimate of the account of his affairs, since by my penetration I have found out the end of his business, and become acquainted with the real state of the case. And if your high mind requires it, and your august command attains the honor of being issued, I will bring him, so that having placed the head of his desire on the line of obedience, he may throw the saddle-cloth of servitude on the shoulder of well-wishing." The Lion was pleased with this word, and gave him the sign of bringing him. Damnah went to Shanzabah, and with a resolute mind, without hesitation and suspense, entered into conversation with him.

Hemistich.

He asked him at first, "Whence dost thou come?

and how didst thou happen to be here, and what may be the cause of thy coming to this place, and of fixing thy abode here?"

Shanzabah† began to relate with accuracy the state of the case. Damnah, being informed of his circumstances, said,

* *i. e.* he can only bellow and eat.

† A new paragraph ought to be here.

'The Lion, who is the king of the wild beasts, and the ruler of these districts, has commanded and sent me to convey thee to him, and has given his orders in this way that if thou makest haste, he will overlook the fault which has up to this degree taken place in his service, and if thou makest any delay, I will return immediately, and relate to him the state of what has passed.' Shanzabah when he heard the name of the Lion and wild beasts, was frightened, and said, 'If thou wilt make my mind strong, and render me secure from his punishment, I will go with thee, and through the medium of thy companionship I will acquire the honor of his service.' Damnah swore an oath to him, and made such a promise and agreement that by which tranquillity might appear in his mind, and both of them turned their faces in the direction of the Lion. Damnah went before, and gave the Lion information of his coming; and after a time the Bull arrived, and performed the duties of his service. The Lion enquired of him warmly, and said, 'When didst thou arrive in these quarters, and what may be the cause of thy coming?' The Bull recounted his story in full. The Lion said, 'Do make thy stay in this place, so that thou mayst gain a full share of our kindness and honor and compassion and rewards; for, we have opened the doors of favor on the faces of the neighbours of our country, and have spread the table of liberal patronage for the attendants of our court.' The Bull, having performed the duties of benediction and praise, fastened the belt of servitude with submission and strong desire round his waist, and the Lion, also, having bestowed on him the rank of propinquity, brought him day by day nearer to him, and shewed an excess and superfluity of respect and honor with regard to him; and, under cover of it, having turned his face to enquiring into his state, and ascertaining his actions, he learned the extent of his judgment and experience. He found him to be a person distinguished by a perfection of sagacity, and characterized by understanding and shrewdness. The more he tested his morals, the greater became his confidence in the abundance of his wisdom."

VERSE.

He found him of a good nature and clear judgment,
A weigher of words, and knower of men's worth:
He had seen the world, and learnt wisdom,
He had travelled (far and near), and acquired (the benefit of) society.

"The Lion, after reflection and consultation and anxious thought and wishing for the best,* made the Bull the confidant of his secrets, and every hour his position in being received and his receiving others became nobler, and his dignity in obeying and being obeyed by others grew higher, until he surpassed the whole of the pillars of the State, and the grandees of his Court. When Damnah saw that the Lion carried his esteem for the Bull to the bounds of excess, and, having caused to pass his lavishness in rewarding and honoring him beyond the degree of moderation, he did neither put any respect for his words, nor did he consult him in any urgent affair, the hand of envy drew the collyrium of hatred across the eyes of his heart, and the fire of anger put the flame of jealousy into the corner of his mind.

Couplet.

Wherever envy enkindles a fire,
It, at first, burns the envious.

"Sleep and rest departed from him, and quiet and repose carried off their furniture from the area of his heart. With his complaints he went to Kalīlah, and said, 'O brother! look at the weakness of my judgment and the laxity of my plan, for, I limited the whole of my energy to the ease of the Lion, and brought the Bull into his service, so that having acquired nearness and power he has surpassed all his attendants, while I have fallen from my own place and rank.' Kalīlah said,—

Hemistich.

'O my soul! thou hast done this thyself,—what's the remedy for anything done by thy own self?'

"'Thou hast thyself struck this axe on thy own foot, and raised thyself this dust of mischief in thy own road. I, from the first time, have not agreed with thee in this matter, and have not been unanimous in thy consenting to undertake this business. Now, also, I find (right in holding) myself apart from this affair, and do not see any reason in my interfering in it. Perhaps thou wilt, also, with respect to thy own self think of something, for they have said,—

Hemistich.

'Everybody knows well his own good.'"

* A periphrasis of four words to denote استخارت *istikhārat.*

Damnah said, "I have thought that by means of the arts of finesse I will set about this undertaking, and try them in every way that may be possible, until I overthrow the Bull from this position, nay, turn him out of this country, for, I do not find neglect and failure admissible * in the law of my sense of honor. And, if I commit negligence, I shall not be excused in the opinion of the men of wisdom and humanity; and I, also, do not seek any new dignity, nor do I possess any wish of having more than what is my service. And the sages have remarked, 'If the wise exert themselves in five things they are held excusable. *Firstly*, in the pursuit after rank and place which they may have occupied before. *Secondly*, in avoiding the mischief of that which may have come to their experience. *Thirdly*, in looking after an advantage they possess. *Fourthly*, in extricating their ownselves from the vortex of a calamity which had come to pass. *Fifthly*, in noticing the gaining of advantage and the averting of mischief in future time.' And I exert myself in this that I may return to my own position, and that the beauty of my condition may become fresh. And the way is this:—By means of artifice I shall remain in the wake of the Bull, until he bids farewell to the surface of the earth, or packs up his furniture from this place. And I am not inferior to that weak sparrow who got its revenge on the sparrow-hawk." Kalīlah said, "How was that?"

STORY V.

Damnah said, "I have heard that two sparrows had built their nest on the branch of a tree, and were content with their worldly property of water and grain; and on the top of a mountain, at the foot of which that tree was situated, a sparrow-hawk had his abode, who, at the time of hunting, darted forth from his corner as lightning, and like the thunderbolt burnt clean the harvest of the lives of feeble-winged birds.

COUPLET.

Whenever he opened his claws on birds,
Had there been fifty, he would have carried them off.

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* رخصت *rukhṣat* though a noun is used here as an adjective meaning, "admissible."

Whenever the sparrows brought forth young ones, and (the time) had come so near that they should fly, that sparrow-hawk, coming forth from his lurking-place, used to carry off their young ones, and make them food for his own. And for those sparrows, according to, '*The love of home is a part of faith*,' it was impossible to migrate from that place, and from the injustice of the cruel sparrow-hawk the chance of living there had become difficult.

Hemistich.

Neither there was any way to travel, nor the mind to stay.

On a certain time, their young ones, having gained strength, and their feathers and wings having appeared, they were moving about, and their father and mother, appearing delighted with the sight of their young ones, expressed their joy in their flutter in flying. Suddenly their fear of the sparrow-hawk entered their minds, and, all at once, having folded up the bed of joy, they commenced to weep and lament from agitation and restlessness. One of their young ones, on whose forehead the marks of discretion and puberty were manifest, asked the circumstances of that state and the cause of their change from joy to grief. They said, "O son!

Couplet.

"Ask not of us to what point has (reached) this fire of our heart,
Ask the tear of our eyes, for it is our interpreter."

Then they repeated in detail the story of the tyranny of the sparrow-hawk, and of his carryng off their young ones. The son said, "To twist the neck from the decree of Fate and the order of Providence is not the way of His slaves, but the Causer of Causes has appointed a remedy for every pain, and sent a cure for every mental anguish. It is possible that if ye endeavour in averting this misfortune, and take a step in unfastening this knot, this danger then will be removed from our heads, and this burden, also, will be lifted from your minds." This saying appeared agreeable to the sparrows; and one of them stopped to look after the state of the young ones, and the other flew in search of a remedy. When it had travelled a little way,* it fell into this anxiety, saying, "Alas! where shall I go, and to whom shall I speak the grief of my mind?"

* راه بریدن *rāh burīdan* "to travel," *lit.* "to cut the road."

COUPLET.

"I am suffering from the pain of my heart. I do not know any medicine for my mind.
The remedying of my heart's anguish is a task much arduous. I do not know (what to do)."

At last, it resolved this in its mind, saying, "I will tell my story to every animal that will first fall in my sight, and ask of it a remedy for the anguish of my heart." By chance, a salamander,* having come forth from the mine of fire, was hovering about the expanse of the wilderness. The sight of the sparrow fell on him, and his strange form and extraordinary shape came into its view. It said within itself, "*I have fallen upon good.*" Come, I will bring in (the story of) the distress of my heart before this strange bird, perhaps he may open the knot of my affairs, and shew me the way to a remedy." Then, with great respect, it came near the salamander, and, after the necessary forms of salutation, observed the ceremonies of (offering) service; and the salamander, also, with the tongue of kindness to the poor shewed the rites of condescension to travellers, and said, "Marks of affliction are seen in thy face. If it be from the weariness of the road, be pleased to stop a few days in this neighbourhood so that it may be changed for repose; and, if the case be anything else, do recite it, so that to the extent of my power attempt may be made in remedying it." The sparrow opened its tongue, and represented to the salamander its lamentable case in such a manner that had it told it to a rock, it would have been broken into pieces by the distress of its heart.

COUPLET.

To whomsoever I recite my own story,
I make a hundred fresh sores on the mind of that powerless one.

After hearing these words, the fire of the salamander's compassion was kindled, and he said, "Do not afflict thyself, for, I will remove this calamity from thy head, and will act so to-night that I will burn his house and nest together with all that may be in it. Do thou give me the direction of thy own house, and go over to thy young ones until I come to thee." The sparrow gave the salamander the address of its abode in such a way that there remained not a doubt in him, and, with a mind happy, and a heart free from the burden

* Vide note * on page 204.

of grief, it turned its face to its own nest. When night came, the salamander with a number of his own species,—each carrying a quantity of naptha and sulphur,—went in the direction of that place, and, under the guidance of the sparrow, conveyed themselves to the neighbourhood of the nest of the sparrow-hawk, and he, with his young ones, being ignorant of that danger, had eaten their fill, and gone to sleep. The salamanders, having thrown on their nest all the naptha and sulphur they had with them, returned, and the wind of divine justice having blown, the flame of His anger fell on the nest of that tyrant. They rose up at that time from the sleep of negligence, when the hand of remedy was incapable of extinguishing that fire; and all of them at once together with their house and nest were reduced to ashes.

COUPLET.

The tyrant with cruelty lit a fire;
When it was inflamed, it consumed him first.

"And I have adduced this apologue, that thou mayst know that every man who exerts himself in the removal of his enemy, notwithstanding he may be small and weak, and his enemy great and powerful, (still) hopes for victory and triumph." Kalīlah said, "Now that the Lion has conferred on him distinction above the rest, and raised the standard of his fortune, to take off the affection of the Lion for him from his heart, and to change the Lion's mind from him, appears very difficult. When kings patronise anybody, they do not hold him in contempt with a full cause, nor do they cast one whom they exalt from their sight, unless any serious affair happens."

COUPLET.

Water does not sink wood,—what's the mystery?
It is ashamed to drown its own reared one.

Damnah said, "What reason can be more perfect than this, that the King has shewn an excess in patronising him, and thought contempt proper for his other ministers, until, as a matter of course, they are disgusted with his service, and the advantages of their employment, and the benefits of their counsel have been cut off from him, and owing to this circumstance great misfortunes are to be expected. And the wise have said, 'The danger of a king and the misfortune of a country may possibly take place from one of six things. *Firstly*,

despair, that is to say, making his well-wishers disappointed in him, and leaving men of judgment and experience in disgrace. *Secondly*, sedition, and it is this that (by means of it) groundless wars and affairs unthought of take place, and the swords of hostile parties are drawn from their sheath. *Thirdly*, sensuality, which is to be desirous of women, and fond of hunting, and to be engaged in drinking, and to shew an inclination for amusements and sports. *Fourthly*, adverse fortune, and this is an event which takes place in time, such as, plague, and famine, and earthquake, and fire, and flood, and the like. *Fifthly*, hot-temperedness, and this is carrying anger to excess, and using severity in penalty and in chastisement. *Sixthly*, ignorance, and which is such that in the place of peace one may be inclined to war, and in the place of fight he may desire for peace, and at the moment of kindness he may contend, and wherever a barrier of severity ought to be closed up, he may open the door of compassion."

COUPLET.

An ill-timed war or peace is of no use:
Let there be a rose in the place of a rose, and a thorn in the place of a thorn.

Kalīlah said, "I have found out that thou hast girt up thy loins for revenge, and seated thyself in an ambush for Shanzabah, and thou wishest that through thy instrumentality harm may befall him; and I know that to inflict injury has no good result (in it), and, by way of retaliation, the evil of everybody falls back on him."

COUPLET.

Whoever did evil experienced nothing but evil,
Its misfortune fell on him quickly.

"And whoever opens the eye of warning, and looks at the retribution of evil and good, there is no doubt that he will incline himself to benevolence and compassion, and protect his hand and tongue from harm and injury, as the just king said." Damnah said, "How was that?"

STORY VI.

Kalīlah said, "I have heard that in former times there was a king, who had opened the hand of despotism and tyranny, and placed his foot of extreme wickedness beyond the straight road of equity and kindness. The people, night and day, on

account of his injustice, had raised their hands in prayer, and loosened their tongue of imprecation. One day, this king went to hunt, and when he returned, made a proclamation, saying, 'O men! the eyes of my heart until to-day had been closed from beholding the face of rectitude, and the hand of my sin had drawn the sword of tyranny against the faces of the oppressed disappointed ones, and the wretched persecuted beings. Now I have become sincere-minded in my duty of maintaining my subjects, and firm-paced in my office of administering justice. I am in hopes that, after this day, the hand of any tyrant should not strike the ring of disquietude on the door of the house of any subject, nor the foot of any oppressor reach the court-yard of the abode of any poor man.' At this glad news a (fresh) life appeared to the subjects; and for the poor in consequence of these tidings the flower of their Desire blossomed in the garden of Hope. In short, the blessing of his equity reached such a point, that the lamb used to drink milk from the breast of the ferocious lion, and the pheasant sported with the hawk in the place of its partner. And for this reason they gave him the title of 'the Just King.' One of the confidants of the royal Cabinet, during his leisure time, enquired into the state of the case, and interrogated him about the change of the bitterness of cruelty and oppression for the sweetness of kindness and good faith. The king said, 'I went that day to hunt, and was galloping on every side. All of a sudden I saw that a dog ran after a fox, and with its teeth gnawed the bone of its leg. The poor fox with its lame leg fled into a hole, and the dog came back. Presently a footman threw a stone, and broke the leg of the dog. He had not as yet advanced a few steps, when a horse kicked that footman, and his leg was fractured; and that horse, also, had not gone a little distance, when his foot went down in a hole, and was broken. I came to myself, and said, 'Didst thou see what they did, and what they experienced? Whoever does that which he ought not to do, sees what he ought not (to see).' "

"And* I have hit on this apologue for this reason, that thou mayst be afraid of revenge, and give up malevolence,† lest its misfortune should affect thee. And a wise man has remarked, 'Do not do evil that thou shouldst turn out bad, and do not dig a well that thou thyself shouldst fall into it.' " Damnah said,

* This should be in a new paragraph.

† *Lit.* "pass by the place of evil-thinking."

"I am in this matter the aggressed,—not the aggressor, and I am the sufferer of cruelty,—not the inflicter of it; and if the oppressed be intent upon revenging himself upon his oppressor, what retribution will reach him, and if any injury results from him to his injurer, what harm will be affected thereby?" Kalīlah said, "I admit that by this act no mischief may find its way to thy business, but how wilt thou exert thyself in the destruction of the Bull?—and his strength excels thine, and his friends and allies are greater than thy associates and well-wishers." Damnah said, "The basis of affairs ought not to be laid on great strength and upon numerous helpers,* but judgment and contrivance must be thought as superior to these; for, what they perform by means of prudence and artifice is, it is probable, not gained by force and power. And has it never reached thee how a crow destroyed a serpent by stratagem?" Kalīlah said, "How was that?"

STORY VII.

Damnah said, "They have related that a crow on the side of a mountain had taken up her abode, and made her nest in the crevice of a rock; and in the neighbourhood of it was the hole of a serpent, the water of whose mouth was poison-killing and deadly,‡ and the spittle of the gum of whose teeth was the destroyer of the constitution of existence and life. Whenever the crow produced young ones, the snake devoured them, and burnt the liver of the crow with the brand of the separation from her offspring. When the tyranny of the snake had passed all bounds, the crow, being distressed, brought the complaint of this case to a jackal, who was her friend, and said, 'I am anxious that I should extricate myself from the evil of this serpent, and from the injury of this life-killing tyrant.' The jackal enquired, 'In what way wilt thou place thy footsteps in this affair, and by what manner wilt thou avert his mischief?' The crow said, 'I wish, when the snake is asleep, to peck out his world-seeing eyes with my blood-drinking beak, so that he may not again attempt against the coolness of my eyes,‡ and that my young one, which is the light of my sight, may remain secure from

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* اعوان *ā'awān* plu. of عون *'aun* "a helper."

† Here the two words هلاک *halak* and ممات *mumāt* are used adjectively, qualifying the noun زهر *zahar*.

‡ *i. e.*, "light of my eyes." An epithet for a child.

the evil of that wicked-eyed one.' The jackal said, 'This plan is deviated from the path of reason; for, wise men ought to attempt against their enemy in such a manner that there may not be any danger of their lives by it. Beware! thou givest up this thought, so that thou mayst not make thyself wretched like the crane who tried to destroy the crab, and gave his precious life to the winds.' The crow said, "How was that?"

STORY VIII.

The jackal said, "There was a crane which had made its abode on the brink of water, and from all other affairs directed the face of his heart to the killing of fish. To the extent of his wants he used to catch fish, and pass his time in ease. When the weakness of old age had found its way to him, and his constitutional powers set their faces to decline, he was incapacitated from catching fish, and, being seized in the snare of grief, said within himself, 'Alas! in sport I have thrown to the winds my precious life, and have not stored up any thing which in the season of my old age could become my support, or render me (timely) help! And to-day there is no strength left in me, and I can not do without food: it is best that I should lay the foundation of my affair on stratagem, and spread the snare of deceit and hypocrisy,—perhaps by this pretext a day may pass. Then, like one lamenting and sighing and weeping, he sat at the side of the water. A crab, seeing him from a distance, came forward, and, laying the foundation of a cheerful conversation, said, 'O dear one! I find thee afflicted, what is the cause of it?' He answered, 'How should I not be sorrowful? And thou knowest that the material cause of my livelihood and the stock of my living was this that I used to catch daily one or two fishes, and by that only I obtained a bare subsistence, and food sufficient to keep me from starvation.* No great loss accrued to the fishes from this, and my days, too, were decorated with the ornament of contentment and pleasure. This day two fishermen passed by this place, and were saying, "In this pond there are many fish,—we must think about them." One said, "In such a pond there are more fish than in this: first let us finish their business, then turn our face to these." And if the case is to be thus, I must take away my heart from my sweet life, and place it on the bitterness of death."

* A periphrasis of six words to denote قوت لايموت *kūt-i lā yamūt.*

"When * the crab heard this intelligence, he immediately turned back, and went to the fishes, and repeated this dreadful news just as he had heard it. Agitation and commotion arising in them, they, in company with the crab, turned towards the crane, and said, 'Such a news has reached us from thee, and it has carried away the reins of contrivance from our hands. Now we would consult with thee. "*He who is consulted ought to be trustworthy.*" Although a wise man may be an enemy, yet when (people) consult with him, it behoves him not to overlook the condition of advising, especially in a business the advantage of which appertains to him; and thou sayest thyself that the duration of thy person is bound up in us, and that thy life is connected with our existence. Hence what dost thou see right in our case?' The crane replied, 'I have myself heard this word from the tongue of the fishermen, and opposition with them is not practicable; and except this device nothing occurs to my mind:—I know of a pond in this vicinity, the water of which in transparency boasts of equality with the dawn of day,† and in shewing the reflections of forms it surpasses the world-displaying mirror;‡ and the grains of sand can be counted at the bottom of it, and the roes of fish perceived in its centre. And notwithstanding all this, neither the diver of Understanding can reach its depth, nor the traveller of Imagination can see its shore; and the net-eye of any fisherman has not fallen in that pond, nor the fishes of that tank have beheld any bond but the rippling of water.

COUPLET.

It is a pond like a sea,
But it is a sea without its source and limit.

"'If you could remove yourselves to that place, you might remain there for the rest of your lives in safety and ease, and in delight and freedom from care.' They said, 'The suggestion is good, but without thy help and assistance our removal is not possible.' The crane answered, 'Whatever strength

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* There ought to be a new paragraph here.

† صبح صادق *ṣubḥ ṣādiḳ* "the last or true dawn," *i. e.*, "day-break," as opposed to صبح كاذب *ṣubḥ kāzib*, "the false dawn," *i. e.*, "just before day-break."

‡ This refers to a mirror said to be in the possession of Alexander the Great, representing every thing on the face of the earth.

and power I have, I will not withhold it from you. But time is pressing,—moment after moment the fishermen may come, and the opportunity may be lost.' The fishes supplicated, and, after much entreaty, it was fixed that he should every day take away some fish, and carry them to that pond. Afterwards, the crane every morning used to take away some fish, and eat them on the top of that hillock which was in that neighbourhood., and when he came back, others shewed haste in their removal and migration, and sought for precedence and priority over one another. And Wisdom with the eye of warning looked into their mistake and carelessness, and Time with its thousand eyes wept over their wretched condition; and assuredly whoever becomes infatuated by the flattery of an enemy, and thinks it right to confide in a mean person of bad origin,—this is his punishment. When many days had elapsed, the desire of that pond entering, also, into the head of the crab, he wished to migrate there. He informed the crane of that idea. The crane reflected, saying, 'There is not a more thorough enemy of mine than him: this is best that I should carry him, too, to his friends.' He then advanced, and, having taken the crab on his neck, turned his face to the dying-place* of the fishes. When the crab saw from a distance the bones of the fish, he knew how the case stood. He thought within himself, 'When a wise man sees that his enemy harbours designs against his life, if he gives up the attempt, he may be exerting himself in his own death. When he tries, his condition will not be without two things, —if he comes off victorious, he will leave a name of manliness on the page of Time, and if his business does not succeed, he will not at last be censured for lack of his sense of pride and honor.' Then the crab threw himself on the neck of the crane, and began to squeeze his throat tightly. The crane was old and weak: with a little pressure of the throat he grew insensible, and fell from the air, and became level with the dust. The crab, coming down his neck, took his own way, and, placing his feet on the road, came to the remaining fishes, and, joining his condolence for lost friends with his congratulations for the existence of those present, he gave them the information of the state of the case. All of them being pleased, reckoned the death of the crane a renewed existence and a long† life.

* *Lit.* "dormitory."

† *Lit.* "without measure."

"And* I have brought in this apologue for this reason, that thou mayst know that many a person is destroyed by his own stratagem and fraud, and the misfortune of his deceit reverts to him. But I will point out to thee a plan, which, if thou wilt act upon it, may be the cause of thy existence, and the destruction of thy enemy." The crow said, "The hints of friends must not be overlooked, nor must the opinion of the wise be contradicted." The jackal said, "The right course is this, that thou soarest high in the air, and castest thine eyes on house-terraces and plains; wherever thou seest an ornament, which may be easy to carry, come down and take it up, and continue to fly in the air in such a manner that thou mayst not be concealed from the sight of men. There is no doubt that some persons for the recovery of the ornament will come after thee. When thou approachest near the serpent, throw the ornament on him, so that the sight of those men may fall upon him. Assuredly, having, at first, released him from the bonds of life, they will recover the ornament, and thy heart will obtain freedom from care without thy having attempted personally to get rid of him." The crow at the suggestion of the jackal turned her face to a habitation. She beheld a woman, who, having put her ornament at the corner of a house-terrace, occupied herself in her ablution. The crow carried it off, and cast it on the snake in the same manner as the jackal had said. The people, who had come in pursuit of the crow, immediately crushed the head of the serpent, and the crow became free.

Hemistich.

The foe departed from us, and also from our bosom.

Damnah said, "I have hit on this apologue for this reason that thou mayst know that what can be effected by artifice is not practicable by force." Kalīlah said, "The Bull possesses every strength, and grandeur, and prudence, and judgment, and it is not possible to obtain ascendancy over such a person by stratagem; for, if thou from every side make a hole by deceit, he will stop it by contrivance: and it is likely that before thou makest a supper of him, he may breakfast upon thee. Perhaps the story of that hare has not reached thy ear, who wished to entrap the fox, and was entrapped himself." Damnah said, "How was that?"

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* There ought to be a new paragraph here.

STORY IX.

Kalilah said, "I have heard that a hungry wolf was running in a plain on the scent of food. He saw a hare sleeping under the shade of a rubbish-heap, and the slumber of neglect had taken possession of all the parts of his body.* The wolf thought him to be a rare prize, and began to step slowly towards him. The hare, warned by the fear of his breath, and the danger of his step, sprang up and wished to fly. The wolf, stopping his way, said,—

Couplet.

'Come on! Come on! for I have not in me the power of separation.
Go not! go not! for I am tried of life from parting (with thee).'

"The hare, from the fear of him, became panic-stricken † on the spot, and, having begun to supplicate, rubbed his face of entreaty on the ground, and said, 'I knew that the fire of hunger of the king of beasts is burning, and that his inordinate appetite for the sake of the search for food is in a ferment, and I, with this weak figure and slender body, am not more than one morsel of the king. What (good) will come out of me, and what (advantage) will be gained by eating me? ‡ In this vicinity there is a fox, who from extreme corpulence cannot walk on the road, and from excessive fleshiness is unable to move. I think that his flesh on account of its succulence and freshness resembles the water of life, and his blood from its sweetness and softness is equal to the drink made with fine sugar. If my lord will be pleased to take the trouble to step there, I will, by means of a stratagem which I may be able to use, capture him, and my lord may break his fast upon him. If gratification be obtained, well and good, or else, I myself am your prisoner and captive.'

Hemistich.

Bring others to thy noose, for we ourselves are thy slaves.

"The wolf, deceived by his fictions and tales, took the way to the house of the fox. Now in that neighbourhood there was a fox who in deceit imparted instruction to Satan, and in subtlety and cunning gave lessons to Imagination and Fancy. The hare had an old quarrel with him. Having at this hour

* A periphrasis of four words to denote اطراف *aṭrāf*.
† *Lit.* "became dried up."
‡ *Lit.* "from eating me, what will be bound or what will be opened?"

obtained an opportunity, he wished for revenge, and, having left the wolf at the entrance of the hole, came into the abode of the fox, and performed the rites of salutation and benediction. The fox, also, with the greatest respect, having returned his salutation, said,—

COUPLET.

'Thou art welcome! whence art thou coming? Come,—sit down.
Come that I may give thee a place on my two eyes. Be seated!'

"The hare said, 'From a long time I have continued in the desire of (gaining) the honor of your interview, and in consequence of the obstacles of treacherous fortune and the accidents of faithless inconstant Time, I have remained excluded from that happiness. At this moment a venerable person, who in the city * is exalted with the dignity of a king, and in the region of his saintship † is a spiritual guide, kind to his disciples, has honored this country from his sacred shrine; and, having heard the report of your honor's monastic life and seclusion, has made this insignificant slave the medium, so that he may make the eyes of his heart bright by your world-adorning beauty, and the nostrils of his life perfumed with the odours of your musk-scented words. If there be a permission of a visit,—well and good, and if your time does not allow it, on a future occasion he can pay (a visit.)

COUPLET.

Either let him go back from his door like a sudden calamity,
Or let him come down to this place like an accepted prayer.'

"The fox, from the page of this speech, read the writing of fraud, and in the mirror of those words beheld the drawing of the picture of deceit. He said within himself, 'It is advisable that I should treat them, too, in their own way, and pour, also, their own draught into their own throat.

HEMISTICH.

'For a clod-flinger stone is his revenge.'

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* مصر *miṣr* means "Egypt," as well as "a city." This is used here to suit the word عزيز *'azīz*, which is "a title of the Sulṭāns of Egypt," and denotes "a venerable person" as well. This indeed is very clever of the author.

† ولايت *vilāyet*, from ولي *walī* "a saint."

The fox, also, made use of some flattering words, and said, 'We have for this reason tied the belt of service for travellers, and opened the door of our monastery on the face of venerable men on this account that we may derive advantage from their beauty, and from their words fraught with perfection. Especially with respect to such a venerable person as thou alludest, and with regard to such a man of perfection as thou describest, how can I fail in hospitality, and what minute point can I overlook in waiting upon him? But I entertain the hope that thou wilt wait (*lit.* delay) until I sweep the corner of my abode, and spread for my guest of auspicious footstep a carpet which may be suitable to the occasion.' The hare thought that his fraud had taken in the fox, who will forthwith be exalted in the service of the wolf. He answered, 'The guest is an unceremonious and saintly-natured person, and has an indifference to decoration of place and robe: but since your penetrating mind wishes to observe some ceremoney, there is no harm in that also. Go on with your work.' Saying thus, he came out, and explained all the circumstances to the wolf, and gave him the good news of the fox's being deceived; and he again commenced in a new way, for, '*In every thing new there is a relish*,' to praise the flesh and fat and succulence and freshness of the fox; and the wolf, having sharpened his teeth of avarice, was making his mouth sweet* by the relish of the fox's flesh, while the hare, by reason of this good service, was forming within himself the idea of his release. But the fox had, by way of caution and foresight, dug a deep pit a very long time before this in his own abode, and had by degrees removed its earth outside, and covered the top of it with a few rubbish and straws; and he had, also, a secret way, so that in time of need he might be able to go out of that place. When he had dismissed the hare, he came to the mouth of the pit, and arranged its rubbish and straws in such a manner that they might give way on the slightest movement. Then, coming to the mouth of the secret passage, he cried out, saying, "O respected guests! please trouble yourselves to step in,"—and simultaneously with their entrance he went out of that hole. The hare with great longing,† and the wolf with extreme avidity, came into that dark cell. The moment they placed their feet on the top of the rubbish, the very instant they fell into the

* *i. e.*, smacking his lips.

† Mr. Johnson does not give this meaning of *shaghfī*.

bottom of the pit. The wolf thus thought that that artifice also was one of the acts of the hare: he tore him to pieces instantly, and delivered the world from the disgrace of his existence. And I have brought in this apologue for this reason that thou mayst know that fraud does not succeed* against wise men, and whoever possesses a share of caution and foresight is not deceived by the wiles of any body." Damnah said, "It is as thou sayest, but the Bull himself is proud, and unsuspicious of my hostility: I can throw him down from his footing in his negligence; since the arrow of treachery which they shoot from the ambush of friendship is fixed more efficaciously. And perhaps thou hast not heard in what way was the perfidy of that hare proved effectual against the lion, and as he was off his guard against his deceit, he fell in spite of his penetration and sagacity into the whirlpool of destruction." Kalilah said, "How was that?"

STORY X.

Damnah said, "They have related that in the environs of Baghdād there was a verdant plain, whose breeze used to perfume the fragrance of Paradise, and the reflection of whose odoriferous herbs made the eye of heaven bright. From its every rosy-cheeked twig a thousand stars were shining, and at the beauty of each of these stars the nine heavens were amazed. And in that meadow there were many wild beasts, and by reason of the healthiness of the air, and the agreeableness of the open field, and the abundance of water, and the plenty of the comforts (of life), they passed their time in pleasure and ease. And in that neighbourhood there was a violent-tempered and mischief-seeking lion, who every day shewed his ill-omened countenance to those helpless beasts, and made their pleasure and existence bitter for them. One day, with common consent, they went to the lion, and, having made a display of their obedience and submission, said, 'O king! we are thy subjects and followers, and thou every day after much trouble and infinite toil mayst seize one of us or not; and we always through fear of thee are in the struggle of danger, and thou, too, in pursuit of us art bustling about in distress. Now we have thought of this that there may be the means of ease for thee, and for us the

* The phrase از پیش رفتن *az pesh raftan* means "to succeed."

cause of security and quiet. If, as hitherto, thou dost not molest us, nor every day make our time miserable, we will send thee game at the time of breakfast, as daily allowance of provisions* for the kitchen of the king, and will not think of any failure right in the performance of it.' The lion gave his consent to this. And they cast lots daily, and on the name of whichever beast (the lot) came forth, they sent him to the lion by way of his daily allowance, till a long time passed in this manner. One day, the lot fell on the name of a hare, and Fortune made him the target for the arrow of misfortune. He said to his friends, 'If in sending me ye act with lenity, I will extricate ye from the oppression of this tyrant.' They said, 'There is not any difficulty in this matter.' The hare tarried for an hour, until the time of breakfast had passed, and the ferocious nature (*lit.* strength) of the lion being excited, he ground his teeth with anger and rage. The hare went towards him gently: he found him extremely out of spirits. The fire of hunger had agitated† him, and the flame of anger had become visible in his movements and posture. The hare, seeing that the lion from excess of passion was striking his tail of vengeance on the ground, and wishing with his heart's desire for the breaking off the agreement, advanced slowly, and performed his salutation. The lion asked, 'Whence dost thou come, and what is the state of the beasts?' He said, 'They had sent, according to the custom fixed, a hare in my company, and we jointly formed the intention of waiting on you. A lion came to us on the way, and carried him off. However much we argued, saying, "This is the food of the king of beasts, and the daily allowance of their sovereign," he paid no attention to my words, and said, "This is my hunting-ground, and its game belongs to me.

HEMISTICH.

Perhaps thou hast not heard (the saying), 'every lion has his own forest.'"

'O king! having made use of such boasting and bragging, he detailed his strength and bravery, so that I was deprived of all power, and, having fled from his presence, hastened to represent the state of the case to your enlightened mind.'

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* A periphrasis of four words to denote وظيفه *wazīfa.*

† *Lit.* "had seated him on the winds."

A sense of honor (proceeding) from stupidity was aroused in the lion, who said,—

VERSE.

'I am he, who, in the arts of piercing with a spear and striking (with a sword),
Can teach lions the tactics of war.*
Which of the lions has the presumption
To put his claws on the prey of mine?'

He then said, 'O hare! canst thou shew him to me, so that I may demand from him the redress thy heart wants, and, also, have my revenge on him.' The hare said, 'Why should I not be able, as he has said various disrespectful words in regard to the king? And were I able, I would have made the cup of his head the drinking-bowl † for the beasts of the plain.

COUPLET.

But in God I am hopeful that I would
See him in thy claws to my heart's desire.'

Saying this, he stood ahead of him; and the simple-minded lion, being deceived by his fraud, set out in rear of him. The hare brought the lion to the mouth of a large well, whose water, through transparency, shewed like a Chinese mirror the forms correctly, and represented without fault the description of the external form and countenance of every person among the beholders.

COUPLET.

No one looked into it, who his own picture
Read not on the page of its bright surface (*lit.* mind).

He said, 'O king! thy worthless enemy is in this well, and I am afraid of his majestic power. If the king will put me on his breast, I will shew him the foe. The lion, placing him upon his breast, looked down into the well. He saw his own form and that of the hare in the water. He thought that it was the very same lion and the hare,—which was his allow-

* This couplet has been borrowed from the Būstān of Sa'dī. Vide my translation of the Iqd-i Manẕūm, page 98, line 10th.

‡ This meaning has not been given by Mr. F. Johnson. Vide *ab-khura* in Dr. Forbes.

ance,—that he held in his breast. He let him go, and threw himself into the well, and, after two or three immersions committed his blood-thirsty spirit to the flames of hell; and the hare, having returned in safety, informed the wild beasts of the state of the case; and they, having performed the duties of thanksgiving to God, fed with freedom from care in the gardens of peace and security, and recited this couplet,—

COUPLET.

'One draught of water after (the death of) a malevolent one,
Becomes sweeter than a life of seventy years.'

And in citing this apologue it became evident, that although an enemy may be strong, it is possible in the time of his negligence to gain an ascendancy over him." Kalīlah said, "If thou canst destroy the Bull, so that grief may not affect the Lion, there can be a (plausible) reason, and it can be deemed as a matter of excuse; and if, without any injury to the Lion, his destruction may not be effected, take care that thou dost not go round this affair, since no wise man undertakes to offend his master for his own happiness." The conversation with these words came to a close; and Damnah, having left the service (of the Lion), went to the corner of retirement, until, one day, having obtained an opportunity, he threw himself privately on the Lion, and stood like one afflicted and grieved with a heart sore and head bent down. The Lion said, "We have not seen thee since some days. Is all well?" He said, "Please God may the end be good!" The Lion started,* and said, "Has anything taken place?" He said "Yes!" He replied, "Explain it." Damnah said, "For that privacy and leisure are required." The Lion said, "This very hour is the time: relate it quickly, since affairs of great importance do not admit of delay, and if the business of to-day is to fall in till to-morrow, a thousand misfortunes will appear." Damnah said, "It is not proper to shew rashness in the statement of a word in the listening of which the hearer may have an aversion, nor should it be repeated without perfect deliberation and much thought. But there must be a thorough confidence in the wisdom and discernment of the listener: and it behoves the hearer, too, that he should regard the state of the speaker, as to whether he is in a position of (giving) advice and (shewing) well-wishing or not,

* *Lit.* "the lion went from his place."

and when he knows that the speaker has no other interest but fulfilling his rights for patronage, his word ought to be heard with the ear of acceptance, especially when its advantages and benefits may accrue to him."

The * Lion said, "Thou knowest that on account of the excellence of my judgment and the abundance of my wisdom I have become an exception to kings, and that in listening to the words of everybody I make my royal discrimination the regulation of my own mind. Without ceremony speak what thou wishest, and without hesitation keep not concealed what has come into thy mind." Damnah said, "I, also, have on this account obtained the permission of being audacious, because my confidence in the wisdom and intelligence of the King has attained its limit: and it is not hidden too, that I speak words out of the purity of my affection, and the perfection of my integrity, and do not stain them with doubt and suspicion, and selfishness and prejudice; and except the touchstone of the sovereign mind none can recognise the standard-measure of the coin of my word." The Lion said, "The abundance of thy honesty is manifest, and its marks are evident on the forehead of thy affairs, and altogether thy words appear to be fraught with affection and advice, and doubt and suspicion do not find any power of entrance into their environs." Damnah said, "The existence of the whole of the wild beasts is bound up with the duration of the life of the King. Hence it becomes every subject, who is distinguished and characterized with the mark of pure-mindedness, and the quality of the legitimacy of birth, not to hold back anything from the king in the fulfilment of his rights and in the statements of the truth of his advice; for, the wise have remarked that, 'Whoever conceals a truth from the king, or hides his illness from the physician, and does not consider proper the revealing of his poverty and starvation before his friends, may have practised treachery towards his own self.'" The Lion said, "Thy affection and friendship has long ago been apparent to me, and I have known thy honesty and integrity. Now tell me what has happened, so that after being acquainted with the nature of that circumstance, we may be engaged in planning for it." When Damnah, by means of his fictions and deceitful tales, had fascinated and enchanted the Lion, he opened his tongue, and said,—

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* There ought to be a new paragraph here.

COUPLET.

"O King! may wisdom be thy guide!
May victory be thy friend, and may thy enemy be conquered!"

"Shanzabah, with the commanders of thy army, has held private meetings, and with the pillars of the State has entered into conversation, and said, "I have examined the Lion, and learnt the extent of his power and strength and judgment and sagacity; and in each of these I have perceived many shortcomings and varied imbecilities.

COUPLET.

"He was not that which we had thought.
We had formed an opinion of (him), and he was not such."

"And I am in astonishment that while the King has shewn all this excess in honouring that ungrateful traitor, and, in administering government, and in issuing mandates, has made him the second of the two,* in return for which benefit such an action has been brought to light by him, and in exchange for which favor such a pretension has arisen in his nature! Whoever sees his hand unrestrained in command and prohibition, and finds the reins of loosening and fastening the affairs of mankind in the grasp of his own power, the demon of mischief will lay eggs in the nest of his brain, and the desire of rebellion appear from the core of his heart." The Lion said, "O Damnah! think well what words are these which thou sayest, and from whence hast thou learnt the fact of this matter? And if it be so as it is understood by thy statement, how can a plan be formed about this affair?" Damnah said, "The loftiness of his dignity, and the elevation of his rank is manifest to the King, and when the Monarch finds one of his servants emulating him in the place of honour and wealth and pomp, he ought to remove him quickly from his presence, or else, the business will go out of his hand, and the King will be overthrown. And as to a plan for this affair, in such a manner as the enlightened mind of the Asylum of the empire requires, how can our weak mind and imperfect intellect reach it? But I know that measures should with promptitude be adopted in the Bull's affair, and if (the King) hesitates, it is possible that this matter will come to such a point that the foot of contri-

* *i. e.*, second to the Lion (in power).

vance will be exhausted in the area of its measurement. And they have said that there are two classes of men,—the man of caution, and the weak man : and the weak man is he, who, at the time of the occurring of an event, and the happening of an accident, becomes confounded and distracted, and unsettled in state and perplexed ; and the man of caution is he, who, adopting foresight, thinks always of the consequences of affairs. And the man of caution is, also, of two kinds : the first is he, who, before the advent of danger, may have understood the nature of it, and what others know at the end of affairs, he sees that in their commencement with his eye of penetration, and plans for the results of such concerns in their beginning.

HEMISTICH.

The beginning of a deliberation is the end of an action.

"And such a person, before he falls into the whirlpool of calamity, is able to convey himself to the shore of security; and him they call *the most cautious.* And the second is he, who, when misfortune arrives, having made his mind firm,* does not allow surprise and fear to find their way to him; and assuredly from this person the road of good and the mode of plan will not remain hidden, and him they name *cautious.* And applicable to the state of these three persons, one of whom is perfectly wise, and the second half-wise, and the third a careless idiot, is the story of those three fishes who happened to be together in a pond." The Lion asked, "In what manner was it?"

STORY XI.

Damnah said, "They have related that there was a pond at a distance from the high road, and concealed and hidden from the view of passers-by. Its water was clear like the faith of the pious, and its appearance was sufficient for the seekers of the fountain of the water of life. And this pond had communication with a running stream. In it reposed three beautiful fishes, such that the Pisces of the sky, through envy of them, were fried in the frying-pan of jealousy like Aries from the heat of the sun ; and one of the three fishes was most cautious, and the other weak. All of a sudden, in the days of

* *Lit.* "putting his mind on the place."

spring, when the world from the adornment of its flower-gardens had become the model of the garden of Paradise, and all the parts of the surface of the earth from its bright odoriferous herbs had resembled the azure * vault full of planets,—the carpet-spreader Morning had adorned the level of the ground with carpets of various colors, and the gardener of the creation of the Incomparable One had embellished the parterre of the world with many kinds of flowers,—suddenly, two or three fish-catchers happened to pass by that pond, and by the decree of God ascertained precisely the circumstances of the existence of these three fishes in that pool. Having fixed with one another the time of a promise (of catching them), they hastened to bring their nets. The fishes, being acquainted with this event, joined in the very water with the fire of grief: and when night came in, the fish that was perfectly wise, and possessed great caution, since he had often times witnessed the violence of the cruel Time, and the wantonness of the incredulous sky, and become firm-paced on the carpet of experience, revolved in his mind the plan of release from the net of the fishermen, and the thought of escape from their captivity. Hence he made use of expeditiousness, and, without consulting his friends, went out through that side which was adjacent to the running stream. In the morning, the fishermen, having come, firmly closed both sides of the pond. The half-wise (fish), who was adorned with the ornament of wisdom, but had no share of the store of experience, when he beheld this circumstance, repented very much, and said, 'I have committed negligence,—and such is the consequence of the work of the careless! I ought to have, like that other fish, taken care of myself before the advent of misfortune, and thought of escape previous to the attack of danger. Now since the opportunity of flight is lost, it is time for fraud and deceit; and although they have said that contrivance at the time of danger does not afford much advantage, and from the fruit of judgment in the moment of calamity much enjoyment is not derived, yet with all these it becomes a wise man that he should not on any account be hopeless of the benefits of wisdom, nor should he allow of delay or procrastination in repelling the stratagems of an enemy.' He then made himself as one dead, and went on floating on the surface of the water. A fisherman took him up, and, surmising his death, cast him on the surface of the plain, and he, throwing him-

* The dictionaries give "green" as the meaning of خضرا *khazrā*.

self by stratagem into the running stream, preserved his life in safety. And that other fish, in the affairs of whom negligence prevailed, and in the actions of whom weakness was manifest, was going left and right, astonished and bewildered, and confused and trailing along, and running up and down, until at last he was captured. And by my adducing this apologue, the King should be convinced that in the affair of Shanzabah haste must be necessary, and before the failure of opportunity and power he must strike with a good-tempered sword the fire of regret into the soul of that low-born one, and, having given the harvest of his existence to the winds of annihilation, cause to emit smoke from his family to the sky.

COUPLET.

When thou hast obtained power over thy treacherous foe,
With the stone of misfortune knock out his brains."

The Lion said, "I understand what thou hast said, but I never suspected that Shanzabah thinks of any perfidy, and that he considers proper the requital of past favors by his subsequent acts * of ingratitude; for, with regard to him I have not up to this point held any thing right but goodness and benevolence." Damnah said, "Just so, but the beneficent acts of the King have brought him to this pitch.

COUPLET.

Wherever it becomes necessary for thee to make a scar
When thou appliest ointment to it, it avails not.

"A sordid man of a bad origin remains unanimous and sincere (*lit.* adviser) so long as he has not arrived at the dignity he hopes for, but when his object has been gained, a yearning for other positions,—a fitness he does not possess—shews itself from the store-house of his imagination. And the wise have remarked, 'The service of the mean and ignoble is founded upon the rules of fear and hope. When he is safe from the harm of any fright, he darkens the fountain-head of his well-wishing, and when on account of the attainment of his desires he becomes independent, he kindles the fire of ingratitude, and of creating mischief." The Lion said, "Then in what manner can servants be treated who may be mean-tempered and low-minded, so that the signs of their ungratefulness may

* لواحق *lawāḥiḳ* plu. of لاحق *lāḥiḳ* "consequent upon."

not become evident." Damnah said, "They should not to such an extent be excluded from his favors that, being entirely hopeless and abandoning his service, they should incline themselves to the side of the enemy, nor should so much bounties and riches, also, be lavished upon them that, having reached the highest point of opulence, extravagant fancies should proceed from them,—nay it is necessary that they should always pass their life between fear and hope, and that their actions should rest upon promises and threats, and dread and expectation; since opulence aud security make them self-absolute, and that becomes the cause of rebellion and sedition; and despair and poverty make servants bold, and that proves to be the ground of the fall of the dignity of kings." The Lion said, "It thus passes in my mind that the mirror of the state of Shanzabah is transparent from the rust of this deception, and the page of his heart clear and pure from the writing of his fancy. And I have always been in the place of (shewing) favor to him, and have continually rendered my kindness associated with his existence; and after that when from me good and benefit have often reached him, how can he in return for them think of my evil and harm?

COUPLET.

When my heart makes itself known * for his friendship,
Why should he in enmity to me raise a standard?" *

Damnah said, "The King ought to know that uprightness does not proceed from the cross-tempered, and that the evil-disposed base-born one does not become, either by self-exertion or by the attempt of others, endued with laudable qualities and pure disposition. Perhaps the story of the scorpion and the tortoise had not reached the noble ear of the King." The Lion said, "How was that?"

STORY XII.

Damnah said, "A tortoise had a friendship with a scorpion, and they always breathed mutually the breath of intimacy, and laid between them the mode of union.

* Here is a pun upon the word علم *'alam*, meaning, "making known," as well as "a flag."

COUPLET.

From day till night they were companions and associates,
From eve till morn they were friends and confidants.

Once on a time it so happened that, on account of necessity, they were obliged to leave their native country. Both of them in each other's company turned themselves to another place of safety. By chance they had to pass by a large canal, and a stream with deep water appeared in their way, and as it was difficult for the scorpion to cross the water, he remained bewildered. The tortoise said, 'O dear friend! what has happened to thee that thou hast given the collar of the robe of thy life into the hand of grief, and plucked the skirt of thy heart from joy and pleasure?' The scorpion said, 'O brother! the anxiety of going over this water has thrown me into the whirlpool of astonishment. Neither is it easy to cross the water, nor is it possible (to bear) the force of separation from friends.

COUPLET.

Thou art going, and I remain here distressed,
It is strange that I live without thee,—stranger that I live still.'

The tortoise said, 'Do not in any way be sorry, for, I, having made thee go across the water without any trouble, will convey thee to the shore; and, making a vessel of my own back, will make my breast the shield against thy calamity. since it is a pity to get hold of a friend with difficulty, and let him go from the hand with ease.

COUPLET.

Go, O friend! with whatever thou possessest,
Buy a friend, and sell him not for any thing.

Then the tortoise, having taken the scorpion on his back, laid his breast on the water, and set off. In the midst of swimming a sound reached the ear of the tortoise, and he felt a tapping by the motion of the scorpion. He asked, 'What is this circumstance which I hear, and what is that act in which thou art engaged?' The scorpion answered, 'I am trying the point of my sting on the cuirass of thy body.' The tortoise was astonished, and said, 'O ungenerous one! I have thrown my life for thee into the vortex of danger, and by the assistance of the vessel of my back thou art

passing over this water. If thou dost not acknowledge* my favor, and placest no weight on the right of our old companionship, what after all is the cause of thy stinging?—notwithstanding it is known for certain that by this action no harm will accrue to me, nor thy heart-piercing sting will have any effect on my stone-like back.'

COUPLET.

It is probable that (that person) wounds his own hand and heart
Who with a view to fighting strikes his fist on the wall.

The scorpion said, '*God forbid!* that ideas like these,† during the whole period of my existence, should have passed round my mind. It is nothing more than this that my nature prompts me to sting, whether the wound may be inflicted on the back of a friend or on the breast of an enemy.' The tortoise thought within himself, 'The sages have spoken right that to cherish a base nature is to give one's own honour to the winds, or to lose the thread of one's own affairs.' ‡

COUPLET.

There is no sorrow to throw on the dust gold and jewels,
It would be pity (to show) kindness and humanity to the worthless.

It is a saying of the wise, that he who has no parentage in his birth, hope has no share in him, since it is unlawful for one of mean origin that he should depart from the world without having done an evil towards those people who may have done him good.

STANZA.

How can one of a bad origin be instructed?
Why should one rear a serpent in his house?
The colocynth by no pains will give the taste of sugarcane.
He who sows all thorns will not gather roses.

And by citing this story, it will have crossed the enlightened mind of the King that he ought to be afraid of the want of nobleness, and of the meanness of the nature of Shanzabah, and listen to the advice of his sympathetic dependants

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* التزام کردن *iltizām kardan*, "to take upon one's self."

† *Lit.* "resemblances of these significations."

‡ *i. e.*, to put himself into difficulties.

with the ear of good sense; for, whoever pays no attention to the words of his advisers, although they speak harshly and fearlessly, the consequences of his actions and the ends of his affairs will not be void of repentance and reproach, just like a patient when he looks to the directions of his doctor with an eye of contempt, and eats and drinks according to his desire, assuredly weakness and debility find every moment more power over him.

COUPLET.

If the counsellor said a word by way of harshness,—what harm?
Patience is bitter, but it has sweet fruit.

"And it ought to be known that the weakest of kings is he who is careless of the results of his affairs, and holds in contempt the business of his kingdom; and, whenever any great event happens, lays aside caution and carefulness, and after that when the opportunity became lost, and the enemy powerful, he accuses those near him, and attributes that circumstance to every one of them." The Lion said, "Thou hast spoken words pretty harsh, and overstepped the bounds of respect,—and the speech of a counsellor is not possible to be rejected on account of its harshness. On the supposition that Shanzabah be my enemy, it is evident what can be done by him, and he in* fact is my food; since the materials of his energy are composed of herbs, and the materials of my strength have been derived from flesh; and the vegetable parts are always inferior to (*lit.* subdued by) the animal, and I do not reckon him to such extent as that the thought of encountering me may pass in his mind, or the mania of slaying me may find a place in the core of his heart.

COUPLET.

When can an opponent boast of contending with one like me?
When can a fly match with a furious elephant?

"And if Shanzabah with the sun of my fortune, which is glittering from the horizon of divine favor, comes like the moon with the pretension of encountering me, he will wane and fail, and if against the crescent of the auspicious phœnix-like umbrella of mine, which resembles the canopy of heaven, he draws his sword like the sun, he will in the end meet with

* بحسب واقع *ba ḥasb-i wāḳa'* "according to truth."

decline." Damnah said, "The King ought not to be deluded by what he says, 'He is my food, or I can overcome him;' for, if in person he may not be able to resist, he will, by the assistance of a number of his friends, carry out his business, or by hypocrisy and fraud and stratagem and treachery, may stir up mischiefs (*lit.* figures); and I fear this that since he has instigated the beasts to the King's hostility, they may peradventure act in unison with him, and a single person, however strong-bodied and powerful he may be, will not triumph over many." The Lion said, "Thy words have taken hold on my mind, and I have known the sincerity of thy advice, but then this idea clings to me that I have exalted him, and raised the standard of his power and promotion, and praised him in assemblies and meetings, and brought on my tongue (the mention of) his wisdom and honesty, and sincerity and integrity. If I (now) consider the reverse of it proper, I shall be charged with breach of promise, and levity of my person, and weakness of my intellect; and my words will become rejected in the minds of all, and my promise will have no value in their hearts."

COUPLET.

Any head which thou thyself exaltest,
Cast it not down, if thou can help it, with thy feet.

Damnah said, "Right judgment and sound policy consists in this, that when from a friend the signs of enmity become manifest, and from a servant the pride of superiority happens to be seen, they should at once gather together all the sources of their business, and pluck their skirt from their friendship and companionship, and before the enemy finds the opportunity of a breakfast, they should get ready for him his supper. And although the tooth may be man's old companion, and from it various advantages and benefits accrue to him, when it aches, no recovery can be obtained from its pain except by taking it out. And when food, which serves as substitute for things digested, and the support of the material of life has become corrupt in the stomach, no relief can be found from its evil effects except by removing them." The deceit of Damnah, having made an impression on the Lion, he said, "I have become averse to the society of Shanzabah, and my meeting with him again is of the class of impossibilities. It is best that I should send some one to him, and make the state of affairs known to him, and give him permission to go anywhere he likes." Damnah feared that if this matter should

reach Shanzabah, he would forthwith make his innocence (*lit.* safe-conduct) clear to the Lion, and that his deceit and and cunning would come from the secret chamber of concealment to the plain of manifestation. He said, "O King! this course is remote from caution, and as long as a word has not been said there is room for choice left, but after it is let out, its remedy lies beyond the area of capability.

COUPLET.

Until thou hast not spoken a word, thou canst say it (again).
But that which has been spoken cannot be hid again.

"A word which has come out of the mouth neither returns to the hand, nor an arrow from the bow to the thumb-stall. And there is a proverb that, 'Whatever has come to the tongue has come to mischief:' and a sage has remarked, 'The tongue is the interpreter of the mind, and the mind the ruler of the empire of the body, and speech the representer of the jewels of the treasury of constitution. As long as the door of the casket of speaking is closed with the nail of silence, and the seal of silence placed on the cover of the box of speech, all the odoriferous herbs in the flower-garden of life grow safely, and the sapling of the existence of all yields the fruits of security and ease. But when the rose-bush of eloquence begins to smile, and the nightingale of oratory to sing, one cannot be safe (in hoping) that the perfume of the rose-garden of speech will be the source of the diversion of his mind, and of the strengthening of his brain, or become the occasion of the display of humid matters (*i. e.*, cold), and the cause of headache; for, tongues shut up have by one agreeable speech solved many difficult knots, and mischief-creating words have by one inappropriate expression tied the neck of the speaker with heavy chains. O King! if this news should reach Shanzabah, and should he find out the state of his circumstance, and see clearly his own disgrace, it is possible that he should enter into strife, and begin a quarrel, or create a disturbance: and men of caution have not deemed secret chastisement proper for an open crime, nor have pronounced public punishment for a hidden offence. It is advisable that thou shouldst correct his hidden fault with a hidden chastisement." The Lion said, "On mere suspicion to remove and separate one's own nearest attendants, and without the proof of certainty to endeavour in destroying their rights will be to strike with his own hand an axe against his feet, and to go aside

altogether from the path of generosity and the road of honesty." Damnah said, "There is no evidence better for persons of authority than their own penetration. When this treacherous impostor comes, it is necessary for the King that he should look at him with the eye of scrutiny; for, the impurity of his faith will be manifest in his graceless countenance, and the wickedness of his intention evident in his unpleasant form: and the sign of the crookedness of his heart is this, that he will come forward altered in color and changed, and shew caution left and right and before and behind, and will come prepared himself for a fight, and equipped for an encounter." The Lion said, "Thou hast spoken well, and if out of these signs any happens to be seen, no doubt the dust of my suspicion being removed from the path of truth, the anxiety of doubt will find a change in the place of certainty." When Damnah knew that by his mischief-creating words, the fire of misfortune had blazed up in that quarter, he wished to see the Bull, and enkindle, also, on his part the flame of mischief.

COUPLET.

A quarrel between two persons is like fire;
A wretched tale-bearer is a wood-cutter.*

He thought it would be necessary to see Shanzabah, also, by the suggestion and advice of the Lion, so that suspicion might be removed. He said, "O King! if your high order receives the honor of being issued, I will see Shanzabah, and, having ascertained something of the secrets of his mind and the hoarded designs of his heart, I will represent them to you." The Lion gave the permission. Damnah, like one struck with grief and visited by misfortune, went to Shanzabah, and performed the duties of salutation and benediction, Shanzabah, having shewn him respect suitable to his position, began his courtesy and demonstrations of love, and said, "O Damnah!

HEMISTICH.

Recollect that thou dost not remember me!

"It is several days since thou hast not brightened the eyes of thy friends with the lights of thy beauty, nor turned the

* This couplet has been borrowed from the Būstān. *Vide* my translation of the Iqd-i Manẓūm, p. 136, Verse 10th.

cottage of thy companions with the flowers * of the young plant of thy society and kindness into a rose-garden.

COUPLET.

Through ages for a moment thou rememberest not thy friend,
Who for one instant cannot forget thee." †

Damnah said, "Although I am deprived externally of the honor of an interview, yet with my life and soul I have always kept company with the thought of thy heart-enlivening beauty, and have constantly sown the seed of friendship and affection in the soil of my mind."

COUPLET.

From my heart towards thee, O my life! I have made windows,‡
Hidden from thee—(yet) with thee, I have played love (sports).

"And in the cloister of seclusion, and in the corner of retirement, I have been and shall (always) be engaged in the daily task of prayer and praise, which may be the cause of the increase of fortune and prosperity." The Bull said, "What is the reason of this seclusion?" Damnah said, "When any body cannot become master of his own person, and becomes subject to the command of another, and draws not breath without fear and danger, and not a moment passes but he is afraid of, and trembling for his life and body, and no word can be uttered by him without fear and terror, why then should he not choose the corner of his house, and shut the door of retirement against the face of a stranger and friend?" The Bull said, "O Damnah! repeat thy words more clearly than this, and be pleased to state the details of this summary, in order that the advantage of thy counsel may be more general, and the benefit of thy speech more perfect." Damnah said, "Six things in this world are not possible without six things:—Worldly riches without pride, and the pursuit after ambition without trouble, and sitting with women without danger, and coveting (any thing) from the mean without disgrace, and familiarity with the bad without repentance, and the service of kings without danger. (The Fates) do not

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* ازهار *azhār* plural of زهرة *zahrat* "a flower."

† *Lit.* "who, it is not practicable, should not remember thee for one moment."

‡ *i. e.*, in order to see thee constantly I have, as if, made several loop-holes in my heart.

from the tavern of the world give a draught to any person but he becomes intoxicated and fearless, and lifts his head of rebellion from the collar of haughtiness and pride; and nobody puts his foot in the pursuit after ambition, but he falls into the place of destruction; and no one sits with women, but he is involved in various kinds of mischiefs; and no person chooses to associate with wicked and mischievous people, but who in the end carries the fruit of repentance; and no one entertains any expectation from low and mean persons, but he becomes disgraced and dishonoured; and no individual accepts the society of kings, who may come out with safety from that destructive whirlpool,"

Shanzabah * said, "Thy words testify to this that something unpleasant must have happened to thee from the Lion, and that from his enmity, dread and fear have overpowered thee." Damnah said, "I do not say this word with reference to my own person, nor am I grieved on account of my own self, but in this case I prefer the interest (*lit.* part) of my friends to my own, and this grief and anguish which have overcome me are for thy sake. And thou knowest in what manner former friendship and previous affection between me and thee have existed, and most of the vows and promises which we at first formed have been carried out in good faith during this time; and I have no alternative but to convey to the honor of thy information of whatever may have happened, whether good or bad, and advantageous or disadvantageous." Shanzabah trembled within himself, and said, "O kind companion and agreeable friend! make me acquainted more speedily with the facts of the case, and omit not any delicate point from the minutiæ of friendship and sincerity." Damnah said, "I have heard from a trust-worthy person that the Lion has brought this on his auspicious tongue, saying, 'Shanzabah has become excessively fat, and there is no need of him in this court, and his non-existence and existence are alike. I will entertain the wild beasts with his flesh, and one day I will make of his body my own repast and the public feast.' When I heard this word, and as I know his valour and strength, I came hither, so that having warned thee I might establish my good faith by means of proof, and fulfil what is incumbent on me in the law of courtesy, and in the rules of honor and generosity."

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* There ought to be a new paragraph here.

COUPLET.

I tell thee what the duty of my mission is.
Whether by my words thou listenest to my advice or feel sorrow.

"Now I find it advisable for the time that thou think of a plan, and with all speed turn thy face to the application of a remedy and to the accomplishment of this affair,—perhaps by means of a stratagem release may appear from this danger, and by a finesse escape may be obtained from this destruction." When Shanzabah heard the speech of Damnah, and revolved in his mind the promises and compacts * of the Lion, he said, "O Damnah! it is impossible that the Lion should practise treachery with me, and now (I say) no perfidy has been shewn by me, and the feet of my constancy have not slipped from the straight path of true service; and in thy words, also, I believe thy truthfulness, and entertain an opinion of thy well-wishing. It is probable that they have fabricated some falsehoods against me, and brought him by means of deceit and fraud to the point of anger; and in his service there is a number of worthless men all of whom in calumny are efficient masters, and in perfidy and oppression strong and bold; and he has tried them very often, and noticed various kinds of treacheries and evils from them,—consequently whatever they say on that subject with respect to others he believes it, and thinks over it. And assuredly, through the misfortune of the wicked,† evil suspicion with regard to the good† shews itself, and owing to this erroneous view the way to rectitude becomes concealed. And the story of the goose and his mistake in (matter of) experience is a proof sufficient on this subject, and an illustration perfect in this point." Damnah said, "How was that?"

STORY XIII.

Shanzabah said, "A goose saw in the water the light of the moon. He thought her to be a fish,—he attempted to catch her,—he got nothing. For some time in this manner he made experiment, and when he saw that his advantage by that fishing was the very same advantage of a thirsty man from seeing the mirage, and what the foolish poor men gain by

* Plurals of عهد *a'had* and ميثاق *mīs̤āḳ*,

† Plurals of شرير *sharīr* and خير *khair*.

beholding ruined places (for riches), he altogether gave up catching fish, and all at once abandoned his occupation. On the following night, whenever he saw a fish, he thought it to be the light of the moon,—he made no attempt for it, and did not in the least direct his attention to it, and used to say,—

HEMISTICH.

'He who tried a tried thing, repentance affected him.'

"And the result of his experience was this that he always remained hungry, and passed without provisions and food. And if they have made the Lion hear anything about me, and agreeably to (the saying), '*He who listens thinks of it*,' an aversion has arisen in his mind, and he has believed it, the cause of it has been the same experience he has had of others,—notwithstanding there lies between me and others such difference as between bright day and dark night, and the dome of heaven and the centre of the earth." Damnah said, "Perhaps the aversion of the Lion may not be from this cause, but owing to this that it is the custom with kings to distinguish a man without any merit to the highest dignity, and make another, who may be worthy, the object of ruin and plunder without any palpable reason." Shanzabah said, "I have for a while tasted the relish of the honey of his kindness—now it is the moment for the wound of the sting of cruelty: I have passed a long time in pleasure and ease,—now it is the interval for the attack of trouble and sorrow."

COUPLET.

O my heart! thou hast for a time tasted the relish of union.
Now it is necessary to experience the sorrow of separation.

"In fact, death, having seized me by the collar, brought me to this desert, otherwise, how was I worthy of the society of the Lion? A person who is covetous of me, and whose food I ought to have been, it was not possible for him to drag me towards him with a thousand nooses, nor to throw me with a hundred thousand devices and arts into the snare of his society."

COUPLET,

Who am I that the fortune of meeting with him may be my desire?
That I see him from a distance,—is this not enough for me?

"But the decree of God and thy deceit, O Damnah! have thrown me into this whirlpool of destruction, and now the hand of plan has fallen short of the skirt of remedy, and the course of affairs in consequence of my abandoning caution and forethought is not in accordance with the wishes of my mind; and I have on account of my crude desire and depraved inclination kindled for myself such a fire as this. As yet its smoke has not reached me, but I am burnt by the heat of my sorrow and the flame of my affliction."

HEMISTICH.

How can I do (anything)? I have done this myself. What's
the plan for anything done by oneself?

"And the wise have remarked, 'Whoever does not become content with the pittance of the world, and seeks for an increase, resembles a man who reaches a mountain of diamonds, and every moment his sight falls on a larger piece, and, forming the idea of the greatness of its value, he goes onward, until he arrives at a place where he obtains the object sought for. But his returning becomes impossible, for, the pieces of diamonds will have cut and lacerated his feet, and that careless one, being immersed in the thought of his covetousness, possesses no knowledge of that circumstance, consequently being killed with great regret on that mountain, he takes his abode in the crops of birds.'"

COUPLET.

By the asking for more thy business gets spoiled.
If thou want any profit, do not ask for more than (the proper) quantity.

Damnah said, "Thou hast spoken this word which is highly commendable, and the source of every misfortune which befalls a man will be avarice and greed."

COUPLET.

Give up avarice, for, it is the misfortune of life and soul.
An avaricious man is ashamed everywhere and before every person.

"A neck, which is fastened by the chain of avarice, is at last cut off by the sword of repentance, and a head, in which the mania of covetousness has taken its hold, becomes in the end rubbed on the dust of disgrace. There are many men, who,

from an excess of avarice and greediness, fell on account of the hope of wealth into the whirlpool of misfortune, and by the smell of gain became entangled in the dangerous place of ruin; just as that hunter who coveted to catch the fox, and the claws of the leopard brought down destruction upon his person." Shanzabah enquired, "How was that?"

STORY XIV.

Damnah said, "One day, a hunter was passing through a desert. He beheld a fox extremely brisk and active, who was prowling about in the expanse of that plain, and sporting on was shewing his affectation in every direction. Its fur having pleased the hunter, he thought of selling it at a full price; and the force of his covetousness had impelled him so, that following the step of the fox,* he discovered his hole, and, having excavated a pit near it, and concealed it with sticks and straws, he placed a carrion on the top of it, and, seating himself in ambush, waited to catch the fox. It happened that the fox came out of his hole, and the smell of that carrion drew him on by degrees to the edge of that pit. He said within himself, "Although by the fragrance of this carcass the brain of my desire is perfumed, but the scent of a danger, also, reaches the nostril of caution; and the wise have never exposed themselves into an affair which may have the probability of misfortune, and the prudent have not commenced any work in which the possibility of mischief may be thought of."

Couplet.

Wherever they draw the line of a difficulty.
Exert thyself that thou mayst remain outside the line.

"And although it is possible that in this place there may be a dead animal, it is, also, practicable that under it they may have laid a trap, and in every case caution is best." The fox, having thus reflected, abandoned the thought of that carrion, and took the way to safety. In the meantime, a hungry leopard came forth from the summit of a mountain, and (attracted) by the smell of the dead body threw himself into the pit. When the hunter heard the sound of the trap,

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* *Lit.* "standing in the feet of the fox."

and the noise of the fall of the animal into the pit, he imagined it was the fox. Through the excess of avarice, without making any reflection, he hurled himself after him, and the leopard, thinking that he would prevent him from eating the carcass, sprang up and tore open his belly. The greedy hunter, through the misfortune of his covetousness, fell into the snare of annihilation, and the contented fox, by restraining his avarice, obtained release from the vortex of danger. And this apologue has this advantage in it, that the misfortune of concupiscence and the evil of an inordinate desire makes a free man a slave, and a slave contemptible."

COUPLET.

If thou couldst gain a crown larger than thy head,
I swear by the dust of the feet of the holy, it would ache thy head.

Shanzabah said, "I made a mistake that from the first I chose the service of the Lion, and I knew not that he does not appreciate merit. And they have said, that society with a man who does not understand its worth, and the service of a person who does know the value of it, resembles (the work of) a man, who, in the hope of gain, scatters seed on barren ground, or whispers sorrows and joys into the ear of one born deaf, or writes on the surface of a running stream fresh and animated odes." Damnah said, "Pass over this speech, and concert a plan for thy own affairs." Shanzabah said, "What means shall I adopt, and what stratagem shall I bring forward? And I have known the virtues of the Lion, and my sagacity points out to me that the Lion wishes nothing with regard to me but what is well and good; but those near him try for my destruction, and shew their endeavours in my ruin. And if it is so, the tendency of the beam * of the scales of my life is inclined more to the balance of destruction than to the scales of my existence; for, when deceitful tyrants and treacherous oppressors, backing each other, join hand to hand, and unanimously attempt against any body, they get victory over him in every way, and cast him down just as the wolf and crow and jackal attempted against (the life of) the camel, and, with one accord, having overcome him, attained their own object and desire." Damnah said, "How was that?"

* شاهین *shāhīn*, "beam of the scales," or "tongue of a balance." The words *tarāzū*, *kaffa* and *palla* are synonymes.

STORY XV.

Shanzabah said, "They have related that a black-eyed crow and a sharp-clawed wolf and a crafty jackal were in the service of a lion fond of preying, and their forest lay near the public road. A merchant's camel was left behind in that neighbourhood, and, after a time, having regained strength, he wandered about in every direction in search of fodder. He happened to pass by that wilderness, and when he arrived near the lion, he found no alternative but to do him homage, and pay him respect. The lion, too, having given him encouragement, enquired into the real nature of his affairs. After being acquainted with it, he interrogated him as to the state of his residence and movements. The camel said:—

Couplet.

"Before this although I had control over my own affairs,
Now that I have seen thee, the reins of power have departed
from my hand."

"Whatever the king commands will assuredly include all that is good for his slaves."

Hemistich.

Our welfare thou knowest better than we do.

The lion said, "If thou wish it, remain in my company happy and secure." The camel was pleased, and continued to live in that forest until some time had passed; and the camel became excessively fat. One day, the lion had gone in quest of game, and a mad elephant had met him, and between them a mighty battle and a great fight took place; and the lion, having received several wounds, returned to the forest. Groaning and wounded he fell in a corner, and the wolf and the crow and the jackal, who, as parasites, received a morsel from the tray of his bounty, remained without provisions and food. And as it was the inborn generosity of the lion, and the essence of kindness which kings have for their servants and attendants, when he beheld them in that condition he was moved, and said, "Your troubles are more difficult for me than my sufferings. If in this vicinity you can get hold of a game, I will come forth, and get your business accomplished."

Having come out of the lion's presence (*lit.* service), they went into a corner, and, introducing among one another the mode of consultation, said, "What advantage is it to us of the camel's being in this desert? Neither the king has any benefit from him, nor have we any affection for him. Now we ought to persuade the lion to eat him, and for two or three days the king will be freed from the care of seeking for a mouthful and for food, and to us, also, in proportion to our circumstances some benefit will accrue." The jackal said, "Do not walk round this fancy, for the lion has given him protection, and brought him into his own service; and whoever instigates the king to treachery, and makes him fearless with regard to the breaking of his promise, will have committed treason; and a traitor is rejected in every respect, and both God and man are displeased with him."

COUPLET.

He in whom exist the ways of treachery,
His faith becomes void of the vow of honesty.
The true coin of humanity is from honesty,
The false coin of men is from perfidy.

The crow said, "In this matter some stratagem should be thought of, and the lion should be extricated from the obligation of this agreement, and do you keep yourselves in a place, while I go and come back." Then, having gone into the presence of the lion, he stood still. The lion asked "Have you marked down any game, and brought any news of a prey?" The crow said, "O king! the eyes of each of us have been of no use through hunger, and the power of motion, too, has not been left in us. But a plan has come into our minds, by which, if the king gives his consent, all of us will obtain perfect ease and much benefit." The lion said, "Represent to me the purport of thy speech, that I may be informed of the nature of that circumstance." The crow said, "This camel amongst us is a stranger, and no advantage is to be conceived from him in his companionship. In the nick of time here is a prey at hand, and a game fallen in the trap." The lion was enraged, and said, "Dust on the heads of the friends of this age, who have nothing in them but the art of hypocrisy and the habit of treachery, and who abandon altogether the path of courtesy and liberality and humanity and sense of honor! In what religion is it lawful to break a promise, and in what creed is it proper to attempt against one taken under one's protection?"

The * crow said, "I know these promises, but the wise have remarked that, 'One individual may be sacrificed for all the people of a house, and the people of a house for a tribe, and a tribe for a city, and the men of a city for the auspicious person of a king who may be in danger, since his safety might carry benefit to the inhabitants of a kingdom.' And again, for breaking one's agreement a way also can be found, so that he who makes the promise may be exempt from the act (*lit.* quality) of perfidy, and his person remain secure from the trouble of fasting and the fear of hunger." The lion hung down his head, and the crow came back, and said to his friends, "I have represented the matter to the lion, who, at first, shewed obstinacy, but at last became tractable. Now our plan is that we all go to the camel, and relate to him anew the hunger of the lion, and the pain that has come upon him, and say, 'We have passed our time happily under the shelter of the fortune and the shadow of the grandeur of this prosperous monarch; since to-day this event has taken place, our sense of honor demands that we should sacrifice our lives and souls for him, or else, we shall be marked with ingratitude for his benefits, and excluded from the character (*lit.* mark) of generosity and manliness.' The right course lies in this that we all go to the lion, and repeat to him thanks for his gifts and bounties, and assure him that no work could be rendered by our hands, but that we would sacrifice our lives and souls (for him). Then let each of us say, 'Let the king make his breakfast of me.' And let other refute it,—it is likely the killing of the camel will be fixed upon." Whereupon they came to the camel together, and recounted to him all these subjects.† Owing to his simple-heartedness he was deceived by their charming tales and fictions; and having, in this manner as has been mentioned, fixed (every thing), they went to the lion, and when they had finished expressing their thanks and praise, and setting forth their eulogies and prayers, the crow opened his tongue, and said,—

COUPLET.

"O king! may success attend thee in this world!
In the assembly of mirth may gladness wait on thee!

"Our felicity depends on the health of the king's person, and

* There should be a new paragraph here.

† Plu. of فصل *faṣl* "section."

now that a necessity has arisen, and by my flesh a bare subsistence can be obtained for the king, it is necessary that having shewn kindness he should kill me, and bring me to his use." The others said, "By eating thee what good will there be, and by thy flesh what satiety can be effected?"

HEMISTICH.

Who art thou that thou shouldst be reckoned in a number once?

When the crow heard this word, he hung down his head, and the jackal began his speech, and said,—

COUPLET.

"O king! at the time of hostility the Messenger of Death
Takes away from thy claws the diary of deaths!*

"A long time has passed since we have lived safe under the shadow of thy daily-increasing fortune from the heat of the sun of accidents. As to-day the moon of the grandeur of your Majesty is involved in the eclipse of inconvenience, I wish that the star of good fortune may rise from the horizon of my circumstances, and that the king, having made me his food, should be freed from the care of a breakfast." The others replied, "What thou hast said has been from excess of affection, and from the purity of thy grateful feelings, but thy flesh is rank-smelling and bad and unwholesome. Let it not so happen that by eating it the indisposition of the king may increase." The jackal became silent, and the wolf, coming forward, opened his tongue, and said,—

COUPLET.

"O king! may God be thy friend!
May thy enemy on the day of battle be thy victim!

"I, also, having made myself a sacrifice for the king, am desirous that the monarch will smilingly make a room for my limbs in the gums of his teeth." His friends said, "Thou spokest this word from the purity of sincere friendship and from the perfection of special regard, but thy flesh would produce quinsy, and in (creating) harm it is the substitute for deadly poison." The wolf stepped back, and the

* *i. e.*, the Messenger of Death takes away the register in order to examine the number of those killed by you.

long-necked tall-formed camel, having broken the halter "*Every tall person is a fool,*" commenced to say, and, after (performing) the duties of blessing, said,—

COUPLET.

"O king! the azure sky has opened
On thy threshold the gates of victory and triumph!

"I have been exalted in this court, and trained in this empire; if I am fit for the kitchen of the king, and worthy the food for his table, I shall have no concern for my life."

COUPLET.

I will not get up from the corner of thy street as long as I have breath,
And if the affair costs my life, I will give up the thought of my existence.

The others with one voice said, "This speech proceeds from an excess of sympathy and from the sincerity of faith; and in truth thy flesh is sweet to the taste, and suited to the constitution of the king. May the mercy of God be on thy resolution that thou hast not grudged thy life for thy benefactor, and by such thou hast left a good name as a *souvenir!*"

COUPLET.

There are a hundred thousands of generous men for (giving) money;
When the business is connected with life, there is the place for their act (of magnanimity)."

Whereupon they all at once made an attempt against the camel, and that poor creature had not drawn his breath, when they tore into pieces his limbs. And I have introduced this apologue for this reason, that thou mayst know that the deceit of selfish persons, especially when they are united with one another, will not be without an effect." Damnah said, "For this what plan (*lit.* avoidance) dost thou propose?" Shanzabah replied, "My thinking now deviates from the path of rectitude, but I do not see any other means except war and fight and contest and slaughter, since whoever is killed for the safety of his property and for the defence of his own person is admitted into the circle of martyrdom, and its benefit, '*Whoever was slain in defence of his life is a martyr,*' is associated with him. Moreover, if my death has

been fixed upon and decreed by the hand of the Lion, I shall at last be slain with renown, and killed with a sense of honor and pride.

COUPLET.

If I die with a good name it is right:
I want name,—for my body is for death."

Damnah said, "A wise man at the time of war should not make much haste, nor in the moment of fighting should he think it right to start first, for '*The author is most to blame:*' and the undertaking of great danger by one's own will is not proof of intelligence, nay, men of understanding get between the affairs of an enemy with affability and courtesy, and consider it best the averting of a quarrel by politeness. And, morever, it is not proper to regard a weak enemy insignificant and contemptible; for, if he fails in strength and power, he will not perhaps be deficient in deceit and stratagem. By treachery and hypocrisy he will so stir up the fire of mischief, that its flame will not be quenched by the water of contrivance; and thou thyself hast known the power of the Lion, and his authority stands independent of any explanation or exaggeration. Hence calculate fully on (the chances of) his hostility, and be not unmindful of the misfortune of a fight with him; for whoever holds his enemy contemptible, and thinks not of the evil consequences of a war will repent of it, as the representative of the ocean* did by treating with contempt the sand-piper." Shanzabah asked, "How was that?

STORY XVI.

Damnah said, "They have related that on the shore of the Indian Ocean there is a kind of bird, which they call sand-piper. A pair of them had their nest on the shore of the sea, and taken their abode on the edge of the water. When the time for (laying) eggs had arrived, the female one said, "It is necessary to find a place for depositing eggs, so that we may live with the ease of mind." The male said,

* I could not find a more appropriate word than this to express وكيل دريا *wakīl-i daryā*.

"Here is a verdant place and agreeable spot, and now a removal from this site appears impossible. The eggs must be deposited (here)." The female said, "Here is a place for deliberation; for, if the sea should heave up waves and carry off our young ones, and all the troubles of our times and days be wasted, what plan can be adopted for that?" He said, "I do not suppose that the representative of the ocean could shew such presumption, and disregard my case, and granted that he should meditate upon such a disgrace, and let my young ones be drowned, justice can be wrested from him."

COUPLET.

I will upset the sky if it revolves contrary to my wish,
I am not he who will bear the wickedness of the revolving sky.*

The female said, "It is not proper to depart from one's own limit, nor is it consistent with men of wisdom to boast more than their sphere. By what power canst thou threaten the representative of the ocean with thy vengeance, and by what bravery canst thou come up to the dignity of a fight and strife with him?"

COUPLET.

For thy own ruin thou art practising depredation,
Whereas thou art a sparrow, and thou showest the part of a hawk.†

"Give up this idea, and choose for our eggs a safe spot and a strong place, and turn not thy head from my advice; for, whoever does not listen to the words of his advisers, and not act up to the counsels of his kind friends, meets with that which befel the tortoise." The male sand-piper said, "How was that?"

STORY XVII.

The female said, "They have related that in a pond whose water from the pureness of its nature received reflection like a clear mirror, and in sweetness and excellence gave an idea of the spring of life and the fountain of Salsabīl,‡ two geese

* As چرخ *charkh* and فلک *falak* are synonymous, I have translated both as the "revolving sky."

† بازي *bāzī* "the business of a hawk."

‡ Vide note * on page 140.

and a tortoise were occupants, and, owing to their becoming neighbours, the thread of their circumstances had been drawn into sincere friendship, and their neighbourliness had terminated in their living together in the same place,* and, being pleased with the sight of each other, they passed their lives in happiness. All of a sudden, the hand of treacherous Fortune began to scratch the cheek of their affairs with the nails of accident, and the mirror-like sky commenced to shew the form of separation in the looking-glass of their days. In that water, which was the material of their existence, and the support of their means of livelihood, a complete diminution appeared, and an entire change became evident. When the geese were acquainted with the nature of that circumstance, having withdrawn their hearts from their beloved native land, they formed the fixed intention of migrating.

VERSE.

Travel is better for him, who, in his own place,
Has his mind sullied on account of his anxieties for this and that.
For although the trouble of journey is bad,
Yet it is better than the oppression at home.

Then with hearts full of grief, and eyes filled with tears, they came to the tortoise, and, having brought in the word of farewell, said,—

COUPLET.

"The evil eyes of Time parted us from thee,
How can we speak of what † the evil eyes of Time did ?"

The tortoise wept from the burning of their separation, and with extreme anguish uttered complaints, saying, "What speech is this, and how can without you my living be possible, and in what manner without sympathetic friends can my existence be rendered easy, and, after this, when I have not the power of bidding you adieu, how will I bear the load of separation ?"

COUPLET.

As yet thy cypress form has not departed from my sight,
(When) my heart from the thought of separation is trembling like the willow-tree.

The geese answered, "Our hearts, also, are sore from the wounds of thy parting, and our breasts consumed more and

* A periphrasis of six words to denote هم خانگي *ham khāngī*.
† چها *chihā* plural of چه *chi* "what things."

more by the heat of the flame of the fire of separation, but it is near at hand that the trouble of the want of water will throw to the wind of annihilation the dust of our body; hence, through necessity, having forsaken our friend and country, we are making the choice of the hardships of exile." The tortoise said, "O friends! you know that the inconvenience of the want of water with respect to me is greater, and that my living without water may not be possible. At this moment the right of old companionship demands that you should carry me with you, and not leave me alone in the miserable abode of separation." They said, "O unique friend and intelligent companion! the pain of parting from thee is greater than that of leaving our native country, and the grief of being separated from thee has been the cause of the increase of sorrow and misfortune;* and wherever we go, although we may live in great ease, and pass our time in perfect happiness, yet without thy interview the fountain of our pleasure will become obscure, and the eyes of our fortune dark, and we, too, have no other desire but thy friendship and company. But for us to walk on the surface of the earth, and to traverse a great and long distance is difficult, and for thee, also, to fly on the expanse of the air, and to join us is impossible. On this supposition how can travelling together be practicable, and in what manner can our companionship be formed?" The tortoise said, "Your intuitive genius will be able, also, to point out a way for this business, and a device for this affair can be gained by your thinking; and, with a soul wounded by the thought of separation, and with a heart broken down by the weight of parting, what plan can I form?" They said, "O friend! we have during this time perceived in thee a levity, and have found a rashness and want of weight; perhaps thou wilt not act up to what we say, and wilt not shew firmness in the agreement thou makest?" The tortoise said, "How can this be possible that you should utter words for the benefit of my affairs, and I think the reverse of it, or not fulfil a promise which may be for the sake of my good?"

COUPLET.

I formed this agreement that I would never turn away my head from promise.
I pledged myself that I would not swerve from thy condition.

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* Mr. Johnson does not give this meaning of نکابت *nikābat* in his dictionary. Vide *Mantajab-i Farhang.*

The geese said, "The condition is this, that when we lifting thee up fly through the air, thou wilt not absolutely speak a word, for every man whose sight will fall on us will throw in a word, and with hints and allusions make a remark. It is necessary that howmuchsoever thou mayst hear anything either in word or by sign, or see any kind of action, thou shouldst block up the road of reply, and shouldst not open thy tongue for good or bad." The tortoise said, "I obey your commands, and, having certainly placed the seal of silence on my lips, I shall not trouble myself to answer any created being."

STANZA.

In the remotest part of Greece I came up to an old man;
I said to him, "O thou endowed with wisdom and sense!
What is best for man in every state?" He said,
"If thou askest the truth, 'Silence! silence!'"

They (*i. e.*, the geese) brought a stick, and the tortoise held the middle of it tightly with his teeth, and the geese lifting the two ends of the stick were carrying him along. When they reached the height of the air, they happened to pass over a village, and the people of the hamlet, having intelligence of this, were surprised at their conduct, and, having come out for sight-seeing, raised a shout left and right, crying, "Look! how geese are carrying the tortoise." And as the like of this circumstance had never in those days appeared to the sight of those people, every moment their tumult and uproar increased. The tortoise was silent for a time: at length, the cauldron of his sense of honor boiled, and his patience having departed,* he said,—

HEMISTICH.

"May he be blind who is unable to see!"

The moment he opened his tongue the very instant he fell down from the height. The geese exclaimed, '*And nothing is incumbent on a messenger but to deliver the message.*' It is necessary for friends to give advice, and for the good to listen to admonition." And the benefit of this apologue is this, that whoever does not listen to the counsel of his friends with the ear of acceptance will have exerted himself in his own destruction, and unmasked the evil of admonition from the face of his own impudence."

* طاق شدن *ṭāḳ shudan*, "to be folded or doubled up."

COUPLET.

That man who does not lend his ear to the words of his friends
Gnaws much the tip of the finger of repentance.

The male sand-piper said, "I have heard the story thou hast brought in, and become acquainted with its purport. But do not fear, and keep to thy place, for the dispirited and the timid never attain their object, and my statement is the same (which I have said before) that the representative of the ocean will think the patronising of us as one of his duties." The female one laid eggs, and when the young ones, tearing the white coat of the eggs, brought out their heads from the collar of life, the sea, rising in billows, carried them under the skirt of destruction. The female one, after having beheld that event, became agitated, and said again, "O dust-like one! I knew it would not be possible to sport with water. Now that thou hast thrown to the winds the young ones, and set fire to my soul, at last think of a plan so that by means of which some ointment may be applied to my wounded heart." The male said, "Utter words with respect, for, I am (true) to that promise which thou knowest, and, having fulfilled my word, will extort justice from the representative of the ocean." He forthwith went to the birds, and, having collected from every side all the chiefs and leaders of each species in one place, he related to them his own case, and, having requested their help and mutual assistance, he, in a voice (*lit.* tongue) of supplication, commenced this song,—

COUPLET.

"The story of the affliction of my heart is endless,
It is the moment of help, and the time of kindness."

"If all my friends in this affair do not support me and be of one mind, and do not unanimously wrest justice for me from the representative of the ocean, his presumption will increase, and after this he will attempt against (the lives of) the young ones of other birds; and when this rule has become current, and this custom has been established, we must sever our hearts from our young ones, and bid farewell to our homes and places of abode.

COUPLET.

"Either we must put up with hundreds of disgrace with the thorns of its anguish,
Or lay our feet in the troubled place of annihilation."

The birds, being dejected and broken-hearted on account

of this occurrence, formed a winged phalanx,* and, hastening to wait on the court of the griffin, conveyed an account of this affair to the place of representation, and said, "If thou feelest pity for thy own subjects thou mayst be their king, and if thou hast no concern for the complaints of the oppressed, and experiencest no sorrow for the injured, the writing of the sovereignty of birds will be erased from the page of thy fortune, and the royal mandate of their guardianship will be entrusted to another." The griffin, having given them consolation, set out with his attendants and suite from his capital to ward off this misfortune, and the birds, encouraged by his assistance and support, turned their faces towards the shores of the Indian Ocean. And when the griffin with an army, the extent of whose number † could not be contained in the capacity of the reckoning of any auditor, and the number of whose lines and species could not be weighed in the scales of imagination and possibility, arrived in the vicinity of the sea, the morning breeze, which shakes the rippling of the waves, conveyed this intelligence to the representative of the ocean. When the representative found not in his spirit the power to resist the griffin and the army of birds, out of necessity, having made his apology,‡ he gave back the young ones of the sand-piper. My object in citing this story is this, that no enemy, though he may be extremely insignificant, should be held in contempt; for, by a small-sized needle such a work can be accomplished in which a long-formed spear may be found incompetent, and a burning billet of fire, although it may appear small to the sight, consumes whatever comes in contact with it; and the wise have remarked that the friendship of a thousand persons does not come up to the hostility of one individual." Shanzabah said, "I will not get up first for fight in order that I may not be stigmatized with the bad name of ingratitude, but when the Lion attempts against me, I shall regard the safety of my own self and the preservation of my body incumbent on me." Damnah said, "When thou goest near the Lion, and seest that, having raised himself, he strikes his tail on the ground, and the flame of his anger appears kindled like the fire of his eyes, know that he attempts against (thy life)." Shanzabah said, "If anything of this matter be observed, assuredly the veil of suspicion being

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* *Lit.* "twisted themselves wing by wing."

† Mr. Johnson does not give this meaning of the word حصر *ḥaṣr*.

‡ *Lit.* "having come into the place of apology."

taken off from the cheek of certainty, a knowledge will be gained as to the intention of the treachery and attempt of the Lion." Damnah, happy and enlivened, turned his face to (the place of) Kalīlah, who said, "How far has the business reached, and how has the affair terminated?" Damnah replied,—

Hemistich.

"I offer thanks to my fortune and to the time, too."

"*God be praised!* a quite (excellent) opportunity presented itself, and such a difficult undertaking has been achieved with fairness and ease." Damnah was saying thus, and Time, with the tongue of retaliation, read slowly the meaning of this couplet into the ear of the wise men of the assembly of discernment,—

Couplet.

"Gladly have the companions seized the curls of the cup-bearer,
If the sky would allow them to enjoy ease!"

Then they both went towards the Lion. It happened the Bull arrived there at their heels.* The eyes of the Lion fell on the Bull, and Damnah's deceit had its effect; and the Lion, beginning to roar, struck the ground with the tail of authority, and ground his teeth together through the excess of anger. Shanzabah felt assured that the Lion had a design (against his life). He said within himself, "The service of kings in fear and surprise, and the attendance on monarchs in dread and fright, resembles † (living) in the same house with a snake, and under the same shelter with a lion. Although the serpent may be asleep, and the lion lie hid, in the end one of them will raise his head, and the other open his mouth.

Couplet.

Attend not on kings; for, I fear from this
That it will suddenly turn out like the stone's coming in contact with the pitcher."

He was thus reflecting and fighting. From each side they both saw clearly the signs which the shameless Damnah had pointed out to them, and, having commenced the struggle, they spread their shouts and cries on the surface of the earth and the expanse of heaven. Kalīlah, having beheld this cir-

* اثر *iṣr* means "after."

† From مانستن *mānistan* "to resemble."

cumstance, turned his face to Damnah, and said, "O foolish one! dost thou behold or not the evil of the result of thy own action, and dost thou know or not the misfortune of the issue of thy own understanding?" Damnah said, "By this act I had no other object but the honor of serving the King." Kalīlah said, "Able servants, and efficient attendants and *employés*, acquainted with their business, are the ornament and adornment of the court of kings, but thou wishest that others should be displaced from the service of the Lion, and that thou shouldst remain as his confidant and referee, and that thy nearness to his Majesty should be restricted to thee (alone); and this affair proceeds from an excess of ignorance and utter want of understanding, for monarchs cannot be confined to anything and to any person. And kingly dignity resembles one's position in beauty and comeliness, just as the more a heart-ravishing mistress has her lovers, the more her attractions of beauty become manifest; for a king, also, the greater the display of his servants and attendants, the greater becomes his desire for retinue and men. And this vain expectation which thou hast is a clear proof of thy excess of folly, —as the sages have remarked, 'Five things are marks of foolishness: firstly, the seeking of one's own interest in doing mischief to others; secondly, to expect the reward of the other world without the abstinence of devotion; thirdly, to shew gallantry to women with the roughness of speech and ill-temper; fourthly, to become acquainted with the niceties of sciences in bodily indulgence and ease; fifthly, to hope for friendship from people without being faithful and without observing the duties of a friend.' And I from the excess of affection, which I have for thee, speak these words; but it is as clear as the sun that the dark night of thy wretchedness will not be illuminated by the torch of my admonition, and the gloom of ignorance and the foulness of envy, which is inherent in thy nature, will produce no advantage by the ray of my counsels."

COUPLET.

With the water of Zamzam* and the Kauṣar † one can not make white
The blanket of the fortune of anybody which (the Fates) have woven black.

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* A famous well at Mecca, called "Hagar's well."

† The name of a well in Paradise, from which flows a river of nectar.

"And my case with thee resembles that of a bird who said to another, 'Do not take the trouble in vain, and do not waste thy words upon a company who have no intention to listen.' And he (the bird) did not hear (the other bird), and in the end the punishment (of his act) reverted to him." Damnah said, "How was it?"

STORY XVIII.

"They have related that a troop of monkeys had their abode in a mountain, and passed their life by means of the fruits and herbs on it. It happened that in a night darker than the hearts of sinners, and gloomier than the minds of men of ruined fortunes, the army of winter attacked them, and from the intensity of the boisterous wind of severe cold the mark of blood in their bodies began to be frozen. The helpless ones, disquieted by the cold, were seeking for a shelter, and, having tightened their loins in search for it, were running about in every corner. Suddenly they saw on the side of the road a bright piece of reed thrown down, and on the supposition that it was fire they gathered together sticks, and, having arranged them around it, they blew with their breath. And opposite to them a bird from a tree called out that it was not fire. They, of course, paid no attention to him, nor did they stop themselves from that useless work. By chance, another bird, in the meantime, came to that place, and said to the bird, 'Do not trouble thyself, for, they will not be prevented by thy saying, and thou wilt be harassed; and to exert oneself in correcting and instructing such persons is like trying a sword upon a stone, and to seek from deadly poison the properties of the best sort of antidote.' When the bird saw that they did not listen to his words, he came down the tree from excess of kindness, so that he might convey his advice clearly to their ears, and forewarn them against the useless trouble they were enduring. The monkeys, coming round the bird, separated his head from his body. And my business with thee is of the same nature, and I waste my time, and speak words to no purpose, and although no advantage will come to thee, I have, also, the fear of a mischief." Damnah said, "O brother! the great have fulfilled the conditions of sincerity towards their inferiors in (point of) advice and counsel, and avoided partiality and prejudice:*

* مداهنت *mudāhanat* from دهن *duhn* "oil."

and on people of excellence it is incumbent to persevere in the rules of admonitions and counsels, whether anybody hears them or not." Kalīlah said, "I do not shut against thee the door of my advice, but I am afraid of this that thou hast laid the foundation of thy own work on hypocrisy and fraud, and made self-conceit and self-interest thy profession. At the time thou wilt repent of it, penitence will be of no avail, and howmuchsoever thou wilt gnaw the back of thy hand, and scratch the surface of thy breast, it will produce no advantage; and an affair which may be based upon deceit and treachery will end in evil and terminate in misfortune, just as it befel that shrewd partner, and the crime of his deception turning out to be the noose of calamity clung round his throat, and the careless coadjutor, by the virtue of his uprightness and simplicity, arrived at his object." Damnah said, "How was that?"

STORY XIX.

Kalīlah said, "They have related that there were two partners, one shrewd and the other careless. One, by the excess of his shrewdness and cunning, drew a thousand outlines on water, and they used to call him *Tez-hosh*,* and the other from his extreme stupidity and foolishness could not distinguish between his advantage and disadvantage, and they named him *Khurrum-dil*.† A desire for trading arose in them, and, with the common consent of each other, having directed their face to travelling, they passed through several marches and stages. It happened that they found a purse of gold in the way, and thinking it a prize tarried there. The shrewd partner said, "O brother! there are many in this world who have not gained any profit. Now it appears best to be content with this purse of gold, and to live at ease in the corner of our own house." Then they went back, and, having arrived near the city, alighted at a place. The careless partner said, "O brother! come, let us divide this gold, and, having freed ourselves from anxiety, let each of us expend his own share in what he likes." The clever partner replied, "It is not advisable now to make the division. The right course would be in this that we lay out such portion of it which we may require for expenditure, and deposit the remainder with great caution

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* Meaning "sharp-wit."

† Meaning, "light-heart."

in some place, and every few days having come and taken out of it as much as we require, we will preserve the rest in the same way, so that it may be more remote from danger and nearer to safety." The foolish partner, imposed upon by his coaxing words, met his deceitful story with acceptance. In the manner just mentioned, having taken out an amount of current coin, they buried the remainder with their common consent under a tree, and, having turned their face to the city, each of them stopped in their respective places.

COUPLET.

The next day the juggling sky
Opened the lid of the chest of deceit.

The partner, who professed to be shrewd, went to the foot of the tree, and, having taken out all the gold from the bottom of the ground, carried it off; and the careless partner, ignorant of this circumstance, was engaged in expending the money he possessed, until nothing had remained. He came to the clever one, and said, "Come, let us take out something from that buried treasure, for I have become very needy." The shrewd man, ignoring (the matter), said, "All right." Then both of them together came to the foot of the tree, and however much more they sought, the less they found. *Tez-hosh* seized *Khurrum-dil* by the collar, saying, "Thou hast carried away this gold, and nobody has any knowledge of it." However much the poor man swore and agitated himself, it was of no avail. In short, their affair reached from quarrelling to citing it before the judge,* and terminated from wrangling to law-suit. The shrewd partner, having brought the careless one to the house of the judge, laid against him his claim, and conveyed to the ear of the judge the purport of this affair, and the subject of the dispute; and, after the denial of *Khurrum-dil* the judge demanded of *Tez-hosh* proof in confirmation of his claim. *Tez-hosh* said, "*O judge, may the Great God preserve thee!*"

COUPLET.

Enjoy the fruition of thy life; for, on the cushion of judgeship
The orders for the duration of thy life have been authenticated.

"I have no other evidence but that tree under which the gold is buried, and I am in hopes that the Glorious and Al-

* محاکمه *muḥākama*, "citing before the judge."

mighty God through His absolute power should give speech to that tree,* so that it may establish proof on the theft of this unjust deceiver who has carried away the whole amount of the gold, and made me deprived of it." The judge was astonished at these words, and, after much conversation and a good deal of argument, they fixed upon this that, on the following day, the judge, having presented himself at the foot of the tree, should demand evidence from it, and when its declaration should correspond with his complaint, he should pass his sentence according to its evidence. The (shrewd) partner went to his house, and, having recounted the whole of this matter to his father, took off the veil from the face of the business, and said, "O father! I have upon my trust in thee formed the idea of the evidence of the tree, and relying upon thee have planted this sapling of fraud in the tribunal of the judge, and the whole affair is linked with thy kindness. If thou wilt agree, we will enjoy that gold (already robbed by me), and take as much more,† and pass the remainder of my life in ease and freedom from care." The father said, "What can it be that which is connected with me?" The son said, "The centre of that tree is open to such an extent that if two persons were concealed in it, they could not be seen. It is necessary to go there to-night, and pass it in the middle of that tree until to-morrow, when the judge comes and calls for evidence. As is the custom thou wilt put forth thy testimony. The father said, "O son! abandon this idea of fraud and deceit; for, if thou cheatest men, thou canst not cheat the Creator. Oh! many an artifice becomes the (source of) misfortune to the author, and the retribution of it having fallen on him, he becomes disgraced and defamed.‡ And I fear lest thy plot should become like the deceit of the frog." The son asked, "How was it?"

STORY XX.

The father said, "They have related that a frog had fixed her home by the side of a snake, and taken up her abode in the neighbourhood of that blood-thirsty tyrant. Whenever the frog brought forth her young ones, the snake used to eat them, and afflict her heart with the pain (*lit.* mark) of

* *Lit.*, "would bring to speech that tree."
† *i. e.*, "take as much as will be my share."
‡ *Lit.*, "the screen will be torn."

the separation from her children. And this frog had a friendship with a crab. One day, she went to him, and said, "O agreeable friend! think of a suitable plan for me, since I have an invincible enemy and a powerful foe. Neither my living with him can be thought of, nor can removal and migration be rendered easy from that abode; for, the place wherein I have fixed my residence is an extremely pleasant spot, and heart-delighting retreat. It is a meadow whose azure-colored environs are like the joy-increasing garden of Paradise, and whose heart-expanding breeze resembles the odour-diffusing tresses of the beloved ones; and nobody of his free-will would abandon such a place, and keep his mind away from this model of the Paradise above." The crab said. "Do not be grieved, for, a powerful enemy can be tied by the noose of artifice, and a strong foe can be thrown into the snare of deceit." The frog said, "In this matter what problem from the book of devices hast thou solved, and in warding off the misfortune (brought on) by this malevolent enemy what means hast thou obtained?" The crab said, "In such a place there is a weasel quarrelsome and of a piquant nature. Catch some fish and kill them, and throw them from the front of his hole as far as the abode of the snake, so that the weasel may eat them one by one, and keep going on in search of another. As a matter of course, when he reaches the hole of the snake, he will, also, bring him to his use, and release thee from his evil and mischief." The frog, by this plan, which was consistent with the decree of God, killed the snake, And when after this circumstance two or three days had elapsed, a desire arose in the weasel that he would start in quest of fish to eat, and make a repetition of the same course (of conduct) to which he had habituated himself. He proceeded a second time in search of fish by the same route which he had measured before with the foot of desire, and, as he found no fish, he ate the frog together with all her young ones. And I have for this brought in this apologue that the issue of deceit is capture, and the end of fraud and treachery is repentance and humiliation.

Couplet.

"Do not step in the desert of deceit and stratagem,
For, thou wilt fall into the snare of misfortune in the end."

The son said, "O father! shorten thy speech, and let thy far-off and long anxieties stand over, since this is a business of a little trouble and a great profit." An ardent desire for

riches and affection for his son drew the helpless old man from the alighting-place of honesty and faith into the desert of iniquity and treachery. Having left the path of the sense of honor disregarded, and having entirely folded up the carpet of manliness, he thought it proper to undertake such an affair which in law and custom is forbidden and disallowed, and in that dark night with a gloomy heart, he took his post in the centre of the tree. In the morning, when the clear-minded Judge—the Sun—appeared in the tribunal of the sky, and the treachery of the black-faced Night became bright as day to all mankind, the judge, with a party of notables, presented himself at the foot of the tree, and a crowd of men for the sake of sight-seeing drew up in a line. The judge, turning his face towards the tree, and, after explaining the claim of the plaintiff and the denial of the defendant, interrogated it the nature of the case. A voice came forth from the hollow of the tree, saying, "*Khurrum-dil* has carried away the money, and shewed injustice to *Tez-hosh* who is his partner." The judge was astonished, and knew by his penetration that some one was concealed in the centre of the tree, and that to discover him except by proper means would not be practicable. He then commanded, so that having collected a large quantity of fuel they placed it around the tree, and set fire to it, in order that they may destroy* that inexperienced and unskilful (father). When the greedy old man, having waited for a while, saw that this affair affected his life, he sued for mercy, and the judge, having brought him out, and given him consolation, interrogated him as to the real state of the case. The half-burnt old man recounted to him with accuracy the nature of this occurrence. The judge, being informed of the circumstances, related to the people the virtue of the integrity and forbearance of *Khurrum-dil*, and the treachery and villany of *Tez-hosh*; and simultaneously with this matter, the deceitful old man, removed from this transient world the furniture of his existence to the Eternal abode, and by the heat of the fire of this world he was joined to the flame of the fire of the next. And the son, after having experienced great punishment, and undergone severe violence, put his dead father on his shoulders, and turned his face towards the city; and *Khhurrum-dil*, by the blessing of his veracity and

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* از خان و مان بر اوردن *āz khān o mān bar awardan* "to destroy." The verb اوردند *awardand* is a misprint for اورند *awarand*. Vide Munshī Naul Kishore's edition.

honesty and uprightness and integrity, having recovered his gold, occupied himself in transacting his own affairs. And the result of citing this apologue is this that it may be known to people that the consequence of deception is unpleasant, and the end of treachery unfortunate and disgraceful.

Damnah * said, "Thou hast named prudence as deceit, and given to contrivance the title of fraud and treachery, I have achieved this affair with right judgment, and finished such a business with unerring wisdom." Kalīlah said, "In the weakness of thy understanding and in the imbecility of thy scheme thou art of such a point that my tongue fails in relating it, and in the lowness of mind and excess of avarice for rank thou art in such a position that explanation is powerless in the performing of it. Such has been the advantage of thy cunning and deceit with regard to thy master and benefactor as thou seest, so that in the end what will be their punishment and torture with respect to thyself?—and the misfortune of thy double-face and double-tongue will produce a bad result. O Damnah! how can one entertain any hope of fidelity and kindness from thee, since thou hast deemed it right (to shew) such a conduct towards a King who has made thee honorable and esteemed and respected and renowned to such a degree that under the shadow of his fortune, thou, like the sun, boastest of thy grandeur, and in consequence of thy service at his heaven-resembling threshold, thou placest thy feet of pride on the heads of the two polar stars, and regarded as nothing the rights of his rewards and favors?

COUPLET.

Neither with regard to God nor with thyself thou art ashamed,
Nor hast thou any modesty, also, with respect to thy sense of honor.

"If from such a person were I to choose a distance of a thousand leagues, noble understanding would hold me excused, and if I abandon the companionship of such a worthless one, my guiding reason will attribute my act (*lit.* me) to rectitude; and as the society of the good and pious possesses advantages beyond limit, so the companionship of the worthless and wicked has infinite mischief; and the association with the bad affects more rapidly, and its evils become manifest in a short time. Hence, he who is a thorough wise man, it becomes him

* There ought to be a new paragraph here. Long paragraphs are as a matter of course not only troublesome to readers, but display the compilers want of taste.

to form friendship with men who are prudent and worthy-living and right-speaking and good-tempered, and to abstain from the familiarity of the false and treacherous and ill-natured and profligate. And whoever takes to an unworthy friend, and implores help from the friendship of a fool, will meet with that which befel the gardener." Damnah asked, "How was that?"

STORY XXI.

Kalīlah said, "They have related there was a gardener who for a long time had been engaged in various kinds of tillage, and spent his agreeable life in the cultivation of his garden and nursery. He had a garden whose Paradise-resembling parterres from the beauty of its trees had thrown the dust of regret into the eyes of the garden of heaven, and from the freshness of its flowers and streams had placed the mark of astonishment on the breast of the pleasure-garden of Khawarnaḳ.* The old rustic had such an attachment for each tree that he felt no care † for a father nor anxiety for a child, and he passed his time in solitariness in that garden. The short of the matter was, that he grew tired of the horror of loneliness, and became extremely sick of the fear of being alone and without a friend.

HEMISTICH.

The rose and the violet are all here, but no friend,—what's the advantage?

In short, from the affliction of his solitude he went out heart-sore to wander in the plain, and, at the skirt of a mountain, the view of which like the area of the length of Hope did not admit of any limit, was walking on. By chance, a bear of disgusting manners—ugly form—disagreeable countenance—unclean nature, had, also, in consequence of his loneliness turned his face from the ascent of the mountain to its descent. Directly they met, on both sides, by reason of their homogeneousness, the chain of attachment was put in motion, and the heart of the rustic became inclined to the friendship and companionship of the bear. The inexperienced

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* A palace built by Nu'mān-bin Manẓir for king Bahrām Gūr in Babylonia, and alluded to often to imply any magnificent building.

† This meaning of برگ *barg* has not been given by Mr. Johnson.

bear, having witnessed the professions of love of the rustic, became entirely attached to his society, and, at a slight hint, having placed his head at his feet, came into that Paradise resembling garden; and by (the gardener's) giving and honoring him with those delicious fruits, friendship between them was established, and the root of the sapling of affection became firm in the soil of the heart of each of them. Whenever the gardener from the excess of indolence used to place his head of ease under the shadow of repose on the pillow of rest, the bear, through love and affection sitting at the head of his pillow, used to drive away the flies from his face.

HEMISTICH.

I do not wish even a fly should cast a shadow on that lip.

"One day, the gardener, after his wonted custom, had laid himself down and gone to sleep, and many flies collected on his face. The bear was occupied in driving off the flies, and however much he drove them, they returned presently, and when he expelled them from one side, they made an attack from the other quarter. The bear grew distracted, and, having raised a stone of twenty maund's weight with the intention of killing the flies, he hit it on the face of the poor rustic. To the flies no harm from the shock of that stone came, but the old gardener was levelled with the dust. And for this reason the sages have remarked that in every respect a wise enemy is better than a foolish friend. And I have for this purpose cited this apologue, that friendship with thee yields such fruit as one's head may be in the place of destruction, and his breast become the target for the arrow of misfortunes." Damnah said, "I am not such a fool as not to distinguish the advantage of my own friend from his disadvantage, or not to make a distinction between what is good and evil for him." Kalilah said, "I know this that thou hast not (come) to that extent of foolishness, but the dust of selfishness renders the eyes of thy heart dark and dim. It is possible that on account of certain interest thou wilt overlook the part of thy friend, and get ready a thousand unacceptable reasons for apology thereto, just as in the affair of the Lion and Shanzabah thou hast stirred up all this treachery, and still thou layest a claim to innocence and good nature. And thy case with thy friend is like the case of that merchant, who said, "In a city where a mouse eats a hundred maunds of iron, what wonder if a sparrow-hawk were to carry off a lad?" Damnah said, "How was that?"

STORY XXII.

Kalīlah said, "They have related that a merchant of small capital was going on a journey, By way of foresight he deposited a hundred maunds of iron in the house of a friend, so that if any necessity should arise, he would make that the means of his existence, and tighten the thread of his livelihood. After this when the merchant had finished his journey, and, having again arrived at his place of destination, stood in need of that iron, his *upright** friend had sold it, and spent its price. One day the merchant went to him to demand his iron. The *trusty* man brought him to his house, and said, "O Sir! I had placed in deposit that iron in a corner, and set my mind at ease,—ignorant of the fact that there happened to be a mouse's hole in it. Until I had become aware of this, the mouse had found the opportunity a precious one, and eaten up the whole of the iron." The merchant answered, "Thou speakest truly; for, the mouse has a great affection for iron, and its teeth have much power over such a greasy and soft morsel." The *trusty veracious* man, on hearing this word, was pleased and said within himself, "This foolish merchant became deluded by this speech, and has withdrawn his mind from (the thought of) his iron. There is nothing better than this that I should shew him hospitality, and perform the rites of ceremony in the feast, so that the settlement of this affair may be brought into display." He then gave the merchant an invitation to the feast, and said,—

COUPLET.

"If for the feast thou placest thy feet in our hut,
Thou shewest kindness, and layest thy feet on our eyes."

The merchant said, "With regard to me an urgent business has presented itself to-day: I promise I will come back again early in the morning." He then came out of his (friend's) house, and carried away a son belonging to him, and, having concealed him in (his own) house, he presented himself in the morning at the door of his host. The host, in a distressed state, opened the tongue of apology, saying, "O ex-

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* These four adjectives printed in italics are meant here for irony. The friend of the merchant, as the reader will have observed, was too great a cheat to deserve such *sobriquets*.

cellent guest! hold me excused, for, since yesterday* a son of mine is missing: two or three times they have announced with beat of drum in the city and suburbs, and I have had no news of that lost one." The merchant said, "When I was coming out yesterday from thy house, I saw a boy of the description thou givest whom a sparrow-hawk had lifted up, and, flying along, carried him through the air." The *trusty* man uttered a cry, saying, "O void of sense! why speakest impossible words, and wherefore dost thou impute to thyself a falsehood of such magnitude? How can a sparrow-hawk, whose whole body may not be half a maund, lift up a boy who may be ten maunds in weight, and fly in the air?" The merchant laughed, and said, "Do not be surprised at this. In a city where a mouse eats a hundred maunds of iron, a sparrow-hawk, also, can carry off in the air a lad of ten maunds." The *trusty* man knew how matters stood. He said, "Be not concerned, for the mouse has not eaten the iron." The merchant replied, "Be not distressed, for, the sparrow-hawk has not carried away thy lad. Give back the iron, and take back the boy." And I have for this reason brought in this apologue, in order that thou mayst know that in a sect where treachery to one's benefactor can be practicable, it is clear what can be imagined with respect to others. And since thou hast acted thus towards the King, there remains for others no hope of fidelity and the expectation of the acknowledgment of favors from thee; and it has been clear to me that forbearance is necessary from the darkness of thy misconduct, and avoidance is binding from the blackness of thy deceit and treachery."

COUPLET.

To cut off from one like thee has been to link with fortune.
The source of prosperity (lies) in not seeing thy face.

When the conversation of Kalīlah and Damnah had reached thus far, the Lion had finished the business of the Bull, and thrown him on the dust and blood. But when the Lion with the claws of punishment had settled the affair of Shanzabah, and emptied the expanse of the forest of his existence, and the violence of his passion grew less, and the heat of his anger was allayed, he fell into a reverie, and said within himself, "Alas for Shanzabah! in spite of his so much wisdom and intelligence and judgment and talents, I do not know whether

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* In دي باز *dī bāz* the suffix باز *bāz* means "time."

in this affair I have drawn my breath in rectitude or placed my feet in error, and whatever they have conveyed to me regarding him, have they discharged in it the right of integrity, or travelled * the path of treachery? I, at last, by my weakness, have involved myself in misfortune, and made my faithful friend taste the potion of death with my own hand!

Couplet.

Does a friend at last act thus to his friend?
I am an infidel, if any infidel does thus."

The Lion, having bent forward his head of repentance, and opened the tongue of self-reproach, cursed his weakness and rashness; and the thought of Shanzabah, in language (expressive) of his state, conveyed the meaning of this quatrain to the ears of the Lion,—

Quatrain.

'O friend! does any one kill a friend without a cause?
And he who kills a friend, faithful like me,
Call him not a friend,—think him as my own enemy.
Does any body kill his enemy so cruelly?'

The perpetual smile of the Lion by reason of his grief at this occurrence was changed into weeping, and his natural restlessness from the violence of the excitement (*lit.* heat) of this event became doubled. Damnah, who, from a distance, saw the marks of repentance manifest on the forehead of the Lion, and observed the proofs of regret on his appearance, having broken off his conversation with Kalīlah, advanced forward, and said,—

Verse.

"O King! may the throne of good fortune be thy place!
May the throne of the sky be thy resting-place!
May thy prosperous head be exalted with joy!
May the head of the enemy be cast at thy feet!

"What is the cause of thy anxiety, and what can be the reason of thy meditation? Where is there a happier time and a more auspicious day than this, when the King is

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* سپردن *sipardan*, "to travel."

walking pompously in the place of victory and triumph, and the enemy wallowing in the dust of disgrace and blood of ill-success?

COUPLET.

The morn of Hope has drawn the sword of victory, look!
The day of the enemy has ended (*lit.* reached) in the night of death, behold!

The Lion said, "Whenever I remember the manners (requisite) for service, and the ways and proofs of the knowledge of society, and the varied abilities of Shanzabah, pity overcomes me, and grief and vexation domineer over me. And in truth he was the prop and support of the army, and my dependants by his assistance used to increase the strength of the arms of their bravery.

COUPLET.

He has gone from whom the affair of the world possessed firmness,
He has gone by whom the abode of the kingdom was strong."

Damnah said, "The King has no ground to pity that ungrateful one who professed himself to be a traitor,* nay, it is necessary for him to offer the dues of thanks to God for this victory which has presented itself, and to throw open in the enclosed space of the mind the doors of joy and pleasure on account of this triumph which has been gained."

COUPLET.

The morning of Victory has appeared in the east of Hope,
The night of Ambition† for selfish men has passed away.

"This auspicious bulletin of victory with which the diary of good fortune is adorned, and this diploma of fortunate conquest with which the record of prosperity is ornamented, must be reckoned on the pages of time as a preface to illustrious actions and a grand title-page. O King! O Shelter of the world! to forgive one from whom life cannot be secure is a mistake, and to confine a state-enemy in the prison of the grave is the act of wise men. The finger, which is the ornament of the hand and the instrument of holding and unhold-

* *i. e.* who has made treason his profession.

† سودا *saudā* means "ambition."

ing (an object), should a snake inflict a wound on it, they cut it off for the safety of the rest of the body, and consider the pain of that sore as the essence of relief." The Lion was somewhat appeased by these words, but Time wrested justice for the Bull, and the result of the affairs of Damnah terminated in disgrace and dishonor, and the sapling of his evil deeds and the seed of his lying words having come forth, he was killed in retribution for the Bull: and the consequences of treachery and deceit have always been disapproved, and the results of fraud and malevolence are condemnable and inauspicious.

VERSE.

The malevolent in conspiring is slain,*
Like scorpion who seldom goes to his house.†
If thou dost evil, hope not for good,
For the colocynth produces not grape-fruits.
Do not think, O thou! who hast sown barley in autumn,
That thou shouldst take wheat at the time of reaping.‡
A proverb (similar) to this spake an experienced man,
'Do not do evil, for thou mayst experience evil from the Time.
That man meets with good in both worlds (*lit.* houses),
Who conveys good to the people of God.'

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* سر رفتن *sar raftan* "to be slain." A Persian idiom.

† The scorpion, being naturally obnoxious, is inevitably killed by men when he comes across them before he could enter his hole.

‡ This couplet has been borrowed from the Būstān. Vide Iqd-i Manẓūm, page 14, last line.

CHAPTER II.

ON THE PUNISHMENT RECEIVED BY EVIL-DOERS, AND THE MISFORTUNES OF THEIR END.

The King said, "I have heard the story of the slanderer and calumniator, who, by every stratagem, masked the beauty of the truth with the idea of suspicion, and, having caused his benefactor to swerve from the path of generous feeling, branded him with ingratitude and breach of faith; and his words, mixed with fraud, happening to be efficacious, brought the Lion to that point that he attempted in the ruin of the pillar of his state, and in the overthrow of the pedestal of his own grandeur. At this moment, if the eloquent sage finds it advisable, let him describe the end of Damnah's affairs, and relate in what manner the Lion, after the occurrence of that event, when he was restored to his senses, and had grown suspicious with regard to Damnah, provided against it, and how he got information of the nature of his treachery, and by what argument did Damnah hold on, and with what stratagem did he plan for his own place of escape, and how far did the issue of his affairs terminate?" The sage said,—

COUPLET.

"O King! may the kingdom and faith be under thy protection!
May the lamp of thy virtue be a candle in thy way!"

"The truth of caution and foresight requires that kings should not be agitated * by merely hearing a word, and until by means of clear proof and lucid evidence, they obtain information as to the real state of an affair, they should not pass an order with respect to it."

COUPLET.

Beware † thou dost not listen ‡ to the words of a selfish man,
For, if thou act up to them, thou wilt repent it.

* *Lit.* "should not go out of place."

† Here تا *tā* means, "take care!"

‡ نشوي is a misprint for نشنوي "do not hear."

"And after that the speech of selfish men has happened to be accepted, and a disagreeable action or an unpraiseworthy word has come to light, its remedying and amending should be this that the selfish backbiter be punished in such a way that it may be the cause of warning to others, and from the fear of that chastisement no one after that could come forward in such an undertaking, and it should be necessary for all to abstain from the like conduct. And a proof of the veracity of this speech is the story of the Lion and Damnah: for, when the former got information of the treachery of the latter, and became acquainted with his deceit and mischief, he punished him in such a way that the eyes of warning in others being thereby enlightened, they made the verse, "*Hence take warning, O ye possessed of eyes!*" the theme of their tongue. And the nature of this case has been in this manner:—when the Lion had finished the business of the Bull, and, repenting of the haste he had shewn in that affair, was biting the finger of penitence with the teeth of reproach, and placed his head of regret on the knee of astonishment,

COUPLET.

Through regret and grief he heaved cold sighs,
Saying, "What I have done who in this world has done so?"

He was always thoughtful, saying, "Why did I shew haste in this matter?"—and he was continually reflecting, "Wherefore did I not accomplish this business by way of deliberation and judgment?"

STANZA.

"The reins of my life I let go in the hand of desire,
I did contrary to wisdom and sense, and committed a mistake.
Now I know it, and my knowing is of no avail,
What's the advantage of saying often, 'Why did I do this?'"

The Lion passed a long time in this manner in anguish and sorrow, and, in consequence of the grief of his mind and the distraction of his heart, the pleasure of the beasts had become spoiled, and the affairs of his subjects got straitened. The secret (of the saying), "*Men (follow) according to the religion of their kings*," having affected the inhabitants of that forest, all of them had become wretched and distressed in mind.

VERSE.

My heart, like the tulip, is consumed, and from the burning of my sighs,
Whomsoever thou seest is sore with the same wound (*lit.* mark).

The greatest part of his time he used to recollect the rights of the service and former attendance of Shanzabah, and his grief, being augmented, the fear of distraction overcame him, and it was a consolation to the Lion that he would speak of his words, or hear him mentioned.

COUPLET.

In remembering thee I am not for a moment negligent,
Either I repeat thy name, or hear of it.

With each of the beasts he held private interviews, and called for stories from them. One night with a leopard, also, he was conversing on this subject, and reciting to him the burning of his heart and the distraction of his mind. The leopard said, "O King! much anxiety in a business wherein the hand of contrivance may fall short of the skirt of remedy leads to madness, and the desire of putting to rights an affair, which may be included in the circle of impossibilities, is beyond the centre of wisdom and prudence. And the wise have remarked,—

COUPLET.

'To bring back the discharged arrow to the thumb-stall
Is possible. To bring thee back to hand is not practicable.'

"And whoever exerts himself in the search after a thing the obtaining of which is difficult, may, it is possible, lose that also which he possesses without his getting the wished-for object; just as the fox formed the desire of having the fowl, and let go from his hold the piece of skin in which he rested his hope."* The Lion said, "How was that?"

STORY I.

The leopard said, "They have related that a hungry fox, in search of food, having come out of his hole, was wandering

* استظهار *istiẓhār* "imploring assistance."

about in every direction, and, for the sake of a morsel, measuring the sides of the forest with the feet of avarice and greed. Suddenly, a smell, which possibly served to strengthen his soul, reached his nostrils. Following its trace he saw a fresh piece of skin, the flesh of which one of the wild beasts had eaten, and left its hide there. The eyes of the fox fell on that piece of skin,—they received lustre, and owing to that quantity of food the utmost strength was visible in his limbs.

COUPLET.

I was dead,—the smell of my soul-gratifying friend reached me.
Once again my life departed from the body came back to me.

The fox, having brought that piece of skin into the claws of his possession, directed his face to his own abode.

HEMISTICH.

When a friend is obtained, privacy is more pleasant than all.

In the middle of the road, he happened to pass by the side of a village. He saw fat fowls, who were busy feeding in the expanse of the plain, and a slave, named Zīrak,* in taking care of them, had fastened his belt of guardianship. An appetite for the flesh of the fowl was aroused in the fox, and in the pleasure of his idea of (eating) the brains of their heads, he forgot the piece of skin. In the midst of this circumstance, a jackal happened to pass by that place. He asked, saying, "O brother! I see that thou art extremely thoughtful. What event has happened, and what accident has taken place?" The fox said, "O friend! dost thou see these fowls, the language of gestures † of each continues to repeat the purport, '*And the flesh of birds of the kind which they desire,*' and the secret of the verse, '*And for ye therein shall be such things which your souls desire,*' pervades them from head to foot."

COUPLET.

From head to its foot everything is a soul embodied;
A soul with such delicacy and purity is rare.

"And after a long time as I have been involved in the trouble

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* Meaning "clever."
† Vide note ‡ on page 140.

of hunger and the pain of starvation, the Treasurer * of the store-house of provisions has bestowed on me a piece of skin; and now the attraction of hunger demands this, that it should get one of these birds in its grasp, and dulcify the palate of desire with the sweetness of its flesh which possesses the taste of life."

COUPLET.

My joy is bitter, and if my friend from her sugar-scattering lips
Gives me a draught, the palate of my heart will be sweet.

The jackal said, "Alas! Alas! a long time has passed over me since I have been in ambush for these fowls, and waiting to make a prey of one of them, but that smart slave, who is their keeper, observes the path of guardianship in such a manner that the fowler of Imagination, from the fear of his custody, cannot throw forms into the snare of fancy, and the painter of Thought, from the dread of his watchfulness, cannot draw their pictures on the tablet of conception. And I pass my life in this longing, and in the mere fancy of it turn my day to night and my night to day. Thou who hast received a fresh skin reckon it as a boon, and give up the idea of this extravagance."

COUPLET.

Fasten thy heart to the soul-refreshing (mistress) thou possessest,
Then shut up thy eyes from the whole world.

The fox said, "O brother! until on the summit of his wish one can make his progress according to his heart's desire, it would be a great pity to consign himself to despair in the abyss of meanness and vileness, and until in the parterre of repose one can look at the rose of pleasure, it would be a glaring mistake to put his feet in the thorny brake of misfortune and trouble."

COUPLET.

As long as one can place his own foot on the cushion of honor,
Wherefore will it be necessary to make his own place in the dust of disgrace?

"And my lofty spirit does not allow me that I should bend down my head over a piece of tasteless skin, and withdraw my

* *i. e.*, God.

mind from the flavor of flesh,—fat and fresh." The jackal said, "O thou of vain desires! thou hast given to disagreeable avarice the name of high spirit, and conferred on illaudable cupidity the title of the preamble of greatness, and thou art regardless of the fact that greatness lies in poverty and ease in contentment."

COUPLET.

If in this market there be any gain, it lies then with the contented poor.
O God! make me rich with poverty and contentment.

"There is nothing better than this that thou shouldst remain content with the portion which from the court of '*The daily food is distributed*' they have fixed for thee, and not hover round the extravagant idea on which the result '*Whoever sought a thing which concerns him not verily abandons what does concern him*' is established."

COUPLET.

The daily food is allotted, (the Fates) have fixed its time.
Greater than that or sooner than that can not be obtained by one's exertion.

"And I am afraid that in consequence of this extravagant fancy which thou hast adopted, that piece of skin, also, will go out of thy hand, and thou wilt be entirely overthrown; and there is a resemblance between thy story with that of the ass who wanted a tail, and lost* his ears too." The fox said, "How was that?"

STORY II.

The jackal said,—

VERSE.

"There was an ass who had no tail:
One day his grief for tail-lessness increased.
In quest of a tail he started;
He sought for a tail, and took no rest (*lit.* breath).
Suddenly, not by way of choice,
He passed through a sown field.
A rustic, by chance,† beheld him from a corner;
Jumping up he cut off his two ears!

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* *Lit.* "given to the winds."

† مگر *magar* means "by chance." Vide Johnson's dictionary.

The poor little ass wished for a tail,
He found no tail,—he lost his two ears!
That man who puts his foot beyond his limit,
That is his punishment in the end."

The fox, from excessive greed and avarice, contracted his face (into wrinkles), and said,—

COUPLET.

"I have my thoughts on my friend. If it be in any one's mind
That I am without (*lit.* void of) the thought of him,—his is a vain fancy."

"Do thou enjoy the sight, how, by arts of finesse, I will bring a delicious fowl into my grasp, and with what stratagem draw a suitable game into the net of my possession." Saying thus, and turning his face to the fowls, he left the skin in that very place. When the jackal saw that his advice did not make any impression on the obstinate heart of the fox, having turned his face away from him he hastened in the direction of his own abode. In the meantime, a kite was flying about,—his sight fell on that piece of skin. Thinking it to be a dead animal, he brought it with extreme delight into the area of his possession, and flew on the air.* On the other hand, the fox had not as yet approached near the fowls, when Zīrak jumped up from his ambush, and threw a stick at him. As the blow (*lit.* effect) of it affected the four-foot of the fox, the helpless animal, on account of the fear of his life, tore away his mind from preying on the fowls, and, with the utmost speed, (sometimes) falling and (sometimes) rising, turned his face to that piece of skin. When he arrived at the place fixed, he saw no trace of the skin. Having directed his face to the point of prayer,† he wished, by way of supplication, to make a representation of his own circumstances. Just as he looked up, he beheld that a kite, having seized the piece of skin in his talons, was flying and saying,—

COUPLET.

"Thou hadst gained at play,‡ and thy chance§ had presented itself.
Since thou played unfair,—what can one do?"

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* *Lit.* "set his face to the top of the air."

† *i. e.*, towards Mecca.

‡ بردن *burdan* "to gain at play."

§ *Lit.* "thy stroke at play." In Hindūstānī we have داو (दाव) *dāo.*

The fox, from grief at not finding the fowl, and from sorrow at the slipping from his hand of the piece of skin, beat his head against the ground until his brains were scattered. And the object of citing this apologue is this, that the King has destroyed with his own hands one pillar out of the several pillars of his state, and does not occupy himself with the edification of his remaining nobles (*lit.* pillars), and omits to look after the circumstances of the immediate attendants of his court, and to shew kindness to his lords and chiefs of his army. Shanzabah, the killed, will in no way come to hand, but the rest of your old attendants remain apart from your service. The Lion, after much deliberation, said, "This speech is the essence of good-will and friendship; but with regard to Shanzabah a fault has been committed by me, and for the most part my agitation is for the sake of discovering a remedy for it." The leopard said, "The remedying and compensating for it will not be obtained by anxiety, nay, it will take place by right judgment and good counsel."

COUPLET.

When into a glittering cup an ant falls,
It is necessary for its deliverer to use contrivance,—not force.

"The advisable course in this is that the King of beasts, having given up lamenting and restlessness, should lay the foundation of his business on contrivance; and in the affair of Shanzabah, and for the sake of ascertaining his state, he should act in such a manner that the evil and good of it may become clear to his luminous * mind. And if what they have conveyed with regard to Shanzabah to the King has been true, he himself has met with the punishment of his treachery and the retribution of his ingratitude; and if in respect to him they have invented lies, and repeated words which are not true, it is necessary that the tale-bearer and selfish man should be made the target for the arrow of revenge."

HEMISTICH.

It is proper to remove him who is bad.

The Lion said, "Thou art the minister of the kingdom, and I have at this time a great help in thy right counsel, and

* وقاد *wakkād* "one who enkindles."

have made thy far-sighted judgment my leader and example in deriving advantages and removing misfortunes. In whatever way it may be the demand of clear reason and bright understanding, do thou undertake this business, and take me out by the help of thy deliberation from the whirlpool of perplexity." The leopard promised, saying, "I will, in a short time, bring to light the real state of this affair to the most luminous notice of the King, and not omit one atom of the minutiæ of truth under the veil of concealment and the screen of delay.

COUPLET.

"All the particulars with clear judgment
I will extract like a hair from dough."

The Lion found consolation in this promise, and, as it was late,* the leopard, having asked permission, turned towards his own abode. It chanced that he had to pass by the dwelling-place of Kalīlah and Damnah. He saw that a dispute was going on between them, and high words were being spoken by both parties. The leopard from the very first time was suspicious of Damnah: at this instant when the sound of their mutual expostulation and reproach reached his ears from their abode, his fears were increased. He came forward, and, standing behind the wall, opened his ear of attention to hear their words. Kalīlah was saying, "O Damnah! thou hast performed a great deed and undertaken a mighty business, and, having persuaded (*lit.* kept) the King to the breaking of his promise, thou hast connected him with perfect treachery, and kindled the fire of mischief and tumult among wild beasts and savage animals. And I am not secure but that from hour to hour its punishment may come upon thee, and that thou mayst be involved in its trouble and penalty."

COUPLET.

Whoever draws out the sword of oppression,
The sky, too, on him rains down blood.

"And I know that when the inhabitants of this forest become acquainted with thy deed, nobody will hold thee excused nor assist thee in thy release,—nay, every one will be unanimous in killing and punishing thee, and after this, it is not advisable for me to live with thee in the house; for they have said,—

* بیگاه *be-gāh* "out of time."

Stanza.

'With the bad sit less; for, the society of the wicked
Will make thee impure though thou art pure.
An atom of a cloud makes invisible
The sun of such greatness.' *

"Get up, and mix thyself with some other companion, and after this stop thy intercourse and association with me; for, there can be no friendship and companionship with me again." Damnah said, "O dear friend! lay not the foundation of separation, and exclude me not from thy own society, and reproach me not any more in the affair of Shanzabah; for, to recall a thing which is past is a source of affliction, and to deliberate on any urgent business which does not come within the area of remedy belongs to the class of mere fancy. Remove from thy head this evil idea, and turn thy face to joy and tranquillity; for, the enemy has travelled to the world of non-entity, and the atmosphere of Desire has become clear from the dust of suspicion, and the cup-bearer of Wish has poured the draught of happiness into the goblet of joy, and the doors of Hope are opened in the face of good fortune, and the bud of Expectation has bloomed in the parterre of glad tidings." Kalīlah said, "Notwithstanding thou hast swerved from the path of generous feeling, and hast caused the foundation of magnanimity to suffer injury from the axe of treachery, dost thou still cherish the wish for freedom from care, and expect that thy time will pass in safety and security?

Hemistich.

"Thou hast concocted a vain desire,—thou hast formed an absurd idea!"

Damnah said, "It is not that I was unacquainted with the disgrace of treachery and the penalty of fraud and deceit, or that the evil of back-biting and the abomination of selfishness was concealed from me; but the love of dignity and the avarice for wealth, and the absolute power of envy instigated me to such an act. And now for the discharging of this affair I know no means, nor can devise any plan for the remedying of it."

* I had to alter the position of this line in order to make sensible English.

Hemistich.

"The remedy of this business is beyond possibility,—how can I effect it?"

The leopard, having heard this portion of their conversation, and being informed of the true nature * of the case, went to the Mother of the Lion, and said, "I bring before † thee a secret on this condition, that the Queen will make a promise that without any necessity she will not consider it proper to divulge it." And after many oaths and promises and injunctions, he recounted fully what had taken place between Kalilah and Damnah, and related in a thorough manner the reproaches of Kalilah and the confession of Damnah. The Mother of the Lion was astonished at the particulars of this event, and came the next day, according to her wonted custom, to see the Lion. She found the Lion extremely grieved and thoughtful. She asked, "O son! what is the cause of thy anxiety and the reason of thy agitation?" The Lion said, "The cause of my grief is nothing but my killing Shanzabah, and remembering his virtues and good qualities; and however much I try, the recollection of him is not removed from my mind, nor his memory forgotten within my heart. Whenever about the affairs of the kingdom any deliberation is held, and I stand in need of an affectionate friend, and a kind counsellor, and a trustworthy well-wisher, and a faithful servant, the thought of Shanzabah comes before me, and says,—

Verse.

'In the rule of service, and in the law of fidelity
Thou mayst search much, but thou won't find one like me.'"

The Mother of the Lion said, "The evidence of any person on the weight (*lit.* preponderance) of the light of certainty over the gloom of suspicion and conjecture is not equal to the testimony of a pure mind, and from the words of the King it is understood that his heart is witness to the innocence of Shanzabah. And assuredly since his destruction was not (effected) by means of clear proof and true testimony, and interested men, in the shape of advice, shewed up his case contrary to truth, every moment fresh regret and unbounded repentance presents itself; and if, with respect to what they had conveyed to the King, he had taken it into

* كماهي *kamāhī*=(كما *like that which*+هي *it is*)=as it is.

† Here درميان *darmīān* means "before." Vide Johnson.

consideration, and checked the spirited horse of Anger with the bridle of Patience in its violence, and removed the gloom of that suspicion with the light of clear understanding, he ought not at this moment to have fallen into the snare of repentance, nor have placed the volume of joy and pleasure on the niche of non-entity."

The * Lion said, "O Mother! as thou hast said, in this affair my passion prevailed over my reason, and the fire of anger burnt the fabric of clemency, and now with regard to the remedying of a matter, which is included in the class (*lit.* designation) of impossibilities, there is no other course but to overlook it. But this may be the worst of all cases that my subjects have made me the target for the arrow of reproach, and cast upon my name the lot of insincerity and tyranny; and however much diligence † I shew in imputing open treachery to the Bull, and in proving real crime against him,—perhaps I may be excused in the opinion of others for killing him, and be apart from the evil-speaking of my acquaintances and the reviling of strangers,—yet in no way is it easy and certain for me; and although the more I reflect, the better becomes my opinion of him, and the greater waxes my regret and repentance for his death. And the poor Shanzabah possessed a clear mind and an agreeable nature, and with all these virtues no one can impute to him the false charge of envy; and such a person can not be of that class in whose brain foul desires and absurd fancies may be fixed, so that he could have caused to pass through his mind (the idea) of killing and contending with me: and moreover, with regard to him there has been no neglect in the various kinds of favors and divers sorts of kindness, which could be a chain of enmity and hatred and the means of hostility and strife. And I wish that I should use diligence in the investigating of this affair, and convey to the very bounds of excess the examining of these reports; and although this regret may not be of any avail, and that misfortune may not find a remedy by this action, yet it is possible that consolation may appear in my mind, and the mischief-creating back-biter may receive punishment, and my excuse may be accepted before mankind. And if thou hast learnt any thing in that matter, or hast heard any news, do acquaint me with it, and give me a warning." The Mother of the Lion said,—

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* There ought to be a new paragraph here.

† کاوکاو *kāw-kāw* "strict research," put evidently to euphonize with گاو *gāo* "bull."

COUPLET.

"I have a mind full of the gems of secrets,
But on my tongue I have a fastening (*lit.* nail).

"I have heard a news, but the disclourse of it is not lawful, and I have discovered a matter, but the revealing of it is not proper, since some of thy attendants have charged me to conceal it, and used their utmost efforts in hiding it. '*The hearts of the noble are the graves of secrets.*' And the King knows that to let out a secret is a great fault, and to disclose the confidences of men is an unutterable defect; and were it not that the learned have given injunctions as to the avoiding of that habit, I would have related it in full, and swept away the dust of grief from the expanse of the heart of my beloved fortunate son." The Lion said, "The comments of the learned and the sayings* of the wise are numerous. If a number of them have abstained from the revealing of secrets, they had in view the well-being of the speaker and his safety, and others, too, because of the entire good, since public interest may be conceived therefrom, have commanded the giving out of them. And if any one may have unjustly attempted the destruction of a Musalmān, and lets in this secret to another, and entrusts it with hard and strict oaths, and displays the utmost eagerness in the hiding of it, and that confidant for the sake of the preservation of the life of that Moslem divulges the secret, and informs him of its news, so that he may defend his own case, he will not certainly be made accountable by law, and be censured before God. And to keep concealed a secret in a matter like this shews an association wiih mean persons, and it is possible that the conveyer of this news has wished that by disclosing this secret to thee he may take out his own feet from the midst of it,† and make it over to the charge of thy care, or he may have had fear of me, and made thee the medium of revealing this secret. I am in hopes that thou wilt make me informed of it, and relate that which is worthy of thy advice and kindness."

The‡ Mother of the Lion said, "This suggestion which thou hast made is extremely commendable, and this point which thou hast related is highly praiseworthy, but the divulging of secrets has two universal palpable faults. Firstly,

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* اقاویل *akāwīl* plu. of اقوال *akwāl* plu. of قول *kaul.*

† *i. e.*, he may clear himself.

‡ This should be in a new paragraph.

the enmity of that person, who, having trusted an individual, may have made him the confidant of his secrets. Secondly, the suspicion of others; for, when a person has become known for tearing the veils and revealing the secrets of men, nobody again will impart to him any word, nor regard him as the confidant of his secret: he becomes both rejected in the sight of his friends, and also exposed * to the taunts of his enemies. And I have seen in the sayings of the wise, that whoever does not conceal the gem of his own secret in the casket of non-entity, assuredly that (very) secret in the attempt against his life (*lit.* head) will raise a standard; and it has passed into proverb, that whoever lets his secrets out of his hand lays down his head in return for them. Perhaps thou hast not heard the story of that jockey, who ventured to disclose the secret of the king, and in the end gave his head for it."† The Lion said, "How was that?"

STORY III.

The Mother of the Lion said, "In days past there was a king, whose throne of empire received adornment and beauty by the ornament of his justice, and the splendour of his ungrudging favors shone over all the parts of his kingdom.

COUPLET.

A Farīdūn ‡ in pomp,—a Jamshīd § in dignity,
An Alexander in grandeur,—a Darius || in (giving) shelter.

One day he had gone out to hunt, and at a place where the tent was so near that one can get to it, and (where) everybody was engaged in settling the business which belonged to his post, he said to his jockey, "I wish to run my horse with thee, since for a long time I have this desire to know whether the galloping of this dusky horse upon which I am mounted is better than that of the piebald which thou art riding." The jockey, according to the order of the king, began to gallop his horse,

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* *Lit.* "becomes seized by the taunts of his enemies."

† The phrase سر در سر کردن *sar dar sar kardan* means "to die in retribution for any thing." This is an idiom.

‡ Vide note ‡ on page 2.

§ Vide note ‡ on page 133.

|| Vide note § on page 133.

and the monarch, also, gave the reins to his swift-footed steed. As soon as they were far from the hunting-ground, the king, pressing down his stirrups,* pulled up the reins of his horse, and said, "O jockey! my object in making the journey was this that at this moment something has entered into my mind, and an anxiety has overcome my heart, and among all the especial attendants of my presence no one possesses the worth of being the confidant of this secret. I wished by this pretence to secure a privacy, and relate this secret to thee in such a manner that there may not be any suspicion (in any body)." The jockey performed the rites of service, and said,—

COUPLET.

"O great king! may the sun of the sky be thy slave!
May thy fortune be propitious and happy!"

"Although this contemptible atom does not think himself of this value, yet since the ray of the sun of his favor has been pleased to bestow on me the shadow of fortune, I am in hopes that the morning breeze, which is the confidant of the secrets of the truths of spring, will not smell an odour from this parterre, and my heart, notwithstanding it will become the treasury of this coin, will not carry its feet to the limits of this intelligence.

COUPLET.

In the same manner as the life is concealed in the body,
So will I keep thy secret hidden in my soul."

The king, having praised him, said, "I am in great fear of my brother, and have lately read the writing of (evil) designs and mischiefs from the page of his proceedings and doings, and have seen it clearly that he has girt up his loins of malice for my destruction, and I, too, have set myself upon this, and have desired that before any mischief should befall me from him, I will remove the stone of his existence out of my way, and clear the garden of the empire from the thorn of his injury. It is necessary that thou shouldst always be on the alert as to his doings, and perform the duties of caution as regards my preservation and safety." The jockey performed his obeisance, and, taking into his charge the business of

* Lit. "having made his stirrups heavy."

guarding and concealing that circumstance, strengthened it by various kinds of declarations; and he had not as yet reached his abode, when he drew the writing of faithlessness across the volume of his affairs, and, having turned away from the path of well-wishing and confidence, placed his feet in the desert of treachery and ingratitude. The jockey, having sought an opportunity, threw himself at the service of the king's brother, and related * the circumstance in the manner that he had heard it. The brother of the king at that instant accepted with ready money the favour from him, and patronized (*lit.* assisted) him with many promises and numerous presents, and with judicious plans protected himself from the mischief of his brother. In a short interval, as is the custom of the revolutions of Time and the instability of the ways of Fortune, the spring of the prosperity of that brother (*i. e.*, the king) became changed into the autumn of adversity, and the bud of his good fortune dropped down from the plant of his life.† And when the royal cushion and the imperial throne remained empty of the splendour of the majesty of the elder brother, the younger set his foot on the pedestal of the throne of empire, and gave honor to the crown of royalty on the head of success. The first order which passed the tongue of the king, and the earliest command for the issuing of which the high signal emanated, was for the execution of the jockey. The helpless man opened the tongue of supplication saying, " What is my crime, save that of sincerity and affection for thee ? "

Hemistich.

"This is not the return for what I have done."

The King said, " The worst of crimes is the revealing of secrets, and by thee such a crime has been perpetrated ; and after that, since thou didst not preserve the secret of my brother, who distinguished thee among all his attendants with the confidence of it, what expectation can I have from thee ? "

Hemistich.

Separation from a faithless friend is more agreeable.

However much the jockey expressed his agitation, it was of no use, and, being subjected to the punishment of the

* *Lit.* " conveyed it to the place of announcement."

† *i. e.*, " when the king was put to death by his brother's intrigues."

king, he lost his head * in his disclosing the secret. And the advantage to the king in citing this apologue is this that the revealing of secrets yields no good result, and to disclose men's confidence does not give the fruit of happiness." The Lion said, "O kind Mother! whoever gives out his own secret, his object is to reveal it, or else, it becomes him to be confidant of his own secret; and after that he has made known what was hidden in his own mind to another, if the (second) one, too, should relate it to a different individual there will not be any room for anxiety; because, when a person can not draw his own load, it is no wonder if another has no power to carry it."

COUPLET.

When of thy own secret thou thyself art not a confidant,
How could another become confidant of it?

"And, moreover, when (any person) by the revealing of a secret displays what may be true, although they reckon the divulging of it a fault, yet the disclosing of that truth may be a veil against that vice. I entertain this hope that, having conferred on me the favor of shewing what is true, remove the burden of affliction from my heart; and if thou canst do it openly, tell it by hints, and if thou canst put it in (simple) language, at least withhold it not from me by signs." The Mother of the Lion said, "On condition that thou wilt bring to punishment and retribution that guilty evil-doer, who has raised the dust of this mischief, and cause to conceal the beauty of forgiveness from his fearless eyes, which have become blind to see the path of truth and rectitude. And although the learned men in faith, and those acquainted with the knowledge † of the true God, have laid much stress on the excellence of forgiveness and on the glory of obligation, and stimulated and induced (people) in practising that mode and adopting that rule, yet with respect to crimes whose effect in the mischief of the world, and whose evil in the nature of mankind may be diffused, punishment is better than forgiveness: and in return for this offence, the injury of which has affected the mind of the king, and the skirt of his purity and integrity has become soiled with the stain of treachery and perfidy,—if revenge does not shew it-

* سرکردن *sar hardan* "to let off." Hence سرسرکردن *sar-sar kardan* denotes, "to lose one's head."

† معارف *ma'ārif* (plu. of معرفت) "sciences."

self,—it will be the cause of presumption to other wicked ones, and the pretext of oppressors will be strengthened thereby, and each one for cruelty and wickedness would think it a reliable custom and a credible example. Hence in this place one ought not to give force to forgiveness and connivance, and, according to the clear precept, '*And in this retribution thou hast life*,' the remedying of it must be regarded as one of the necessary things."

"The object of these preliminary remarks is, that the treacherous Damnah, who persuaded the King of the world to this deed, is a tale-bearer and a slanderer and wicked and villainous." The Lion said, "I know it: thou must go back, so that I may reflect on this properly." The Mother of the Lion turned to her own place: and the Lion, after much thinking, gave the order for the summoning of his army, and, having called to his presence the nobles and the pillars of the state and the ministers and the grandees of the court, he besought the attendance of his Mother; and, after the assembling of the nobles and subjects, he gave his high command, so that they brought Damnah to the foot of the sublime throne; and, having turned away his face from him, (the Lion) occupied himself in deep and long anxiety. Damnah beheld,—he found the door of misfortune open, and the way to deliverance shut. He turned his face to one of the nearest attendants of the King, and said to him softly, "What is the cause of the assembling of this congregation, and what has happened that the King has fallen into reflection and meditation?" The Mother of the Lion heard this, and cried aloud, "It is thy life which has made him thoughtful. And since thy treachery has become known, and the evil of thy mischievous acts * manifest, and the falsehood which thou hast uttered in respect to his kind friend has been visible, † and the screen removed from thy face of stratagems and deceits, it is not proper that they should for the twinkling of an eye leave thee alone, or preserve such a displayer of wickedness in the expanse of '*Existence is pure good*.'" Damnah said, "The sages of old have not left any wise saying unsaid, and for the ease of the moderns prepared clear ways; and one of their words blended with wisdom is this, that whoever remains of one accord (*i. e.*, determined) in the service of the king,

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* In other editions as well as in the first edition of this فساد افساد *fasād-i ifsād* has been written, which, I think, is perfectly elegant.

† *Lit.* "fell with its foundation." An unusual phrase.

soon gets to the rank of nearness, and whoever grew intimate with the sovereign, all the friends of the monarch and the enemies of the kingdom become his enemies,—the friends through envy on account of his rank and dignity,—and the enemies in consequence of his advising in the affairs of state and religion."

COUPLET.

Whoever is nearer to the king in service,
The greater becomes his danger.

"'*And those who are sincere are in the greatest danger.*' And hence it is that men of sincerity have placed their backs against the wall of repose and ease, and turned their faces from the world, which is transitory, faithless and unreliable, and preferred the worship of the Creator to the service of the created; for, in His glorious presence mistake and negligence are not allowable, nor are tyranny and oppression admissible. The reward of good with evil, and the recompense of devotion with punishment does not come into display, and in the commands of the King of kings there can be no manner of departure from the path of justice. The generality of the actions of the created, contrary to the ways of the Creator, is involved in a variety of contrasts and differences, and is apart from harmony and from an observance of what is proper. Sometimes (the created) bestow on criminals, worthy of punishment, the reward for the conduct of the sincere, and at other times chastise counsellors, deserving of encouragement, with the tortures due to the sins of traitors,—since vanity is predominant in their actions, and error manifest in their doings,—selfishness is evident in their words, and hypocrisy visible in their deeds,—good and evil are alike to them, and profit and loss equal in their sight. It is possible that a person may make over the treasures on the surface of the earth to the treasurer of the king, who does not think it a grain of favor (received) from him, while for abuse he exalts the head of greatness of another to the summit of honor."

COUPLET.

Look at his indifference, and behold his independence,
Whether thou art a songster, or whether a mourner.

"It would have been proper if I had not from the beginning danced attendance on the King, nor had placed my feet beyond the cell of retirement and the corner of privacy, nor had accepted the service of the Monarch, which resembles burn-

ing fire; for, whoever does not recognise the value of the freedom from care, and prefers the service of the created to the devotion of the Creator, meets with that which befel the secluded devotee." The Mother of the Lion enquired, "How was that?"

STORY IV.

Damnah said, "They have related that a devotee, having turned away his face from the connections of the world, had chosen the corner of retirement, and out of the necessaries * of food and garment was content with barley-bread and coarse woollen clothes. The report of the uprightness and rectitude of the old man reached in a short time the adjacent parts and environs of that country, and people from far and near commenced coming and going by way of invoking and imploring a blessing; and when they found the effect of the light of devotion clear and apparent on his bright forehead, overflowing with the matters † of faith, they made their visits more frequent. And in that country there was a king, just, liberal and friend of the Darweshes, ‡ who gave precedence to the desire for the favor of God over the pursuit after kingly lusts, and who had nothing for his imitation but the virtues of prophets and the manners of saints.

Couplet.

A pure disposition, and a pleasant manner, and a good conduct
Are agreeable in devoteeism,—more agreeable in sovereignty.

When the news of the retired old man reached him, having put in practice the saying, '*Happy is the prince at the door of the Darwesh*,' he waited on the old man, and, having sought the aid of his blessed prayers, supplicated for a piece of advice which might be of use to kings. The devout old man said, 'O King! God has two houses,—one transitory, which they name this world, and the other eternal, which they call the future one. High spirit demands that thou shalt not bring down thy head to the transitory abode, but fix thy sight upon

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* This meaning of تکلفات *takallufāt* "necessaries," should be added in the dictionaries.

† Plural of مادة *mādda* "matter," "point."

‡ As درویش دوست *darwesh-dost* is an adjective here, an و *wa* before it would have been more preferable.

the sovereignty of the lasting world." The king said, "By what contrivance can the capture of that empire be practicable?" The devotee said, "By helping the oppressed, and redressing the grievances of the wretched; and every king who wants the happiness of the other world, it behoves him to exert himself in the comfort of his subjects."

When * the devotee had finished his advice, and filled the treasury of the mind of the king with the jewels of admonition, the monarch, having understood the exhortations and counsels of the pure-minded old man, and having put (*lit.* struck) his hand of discipleship on the skirt of his prayers, sought always the honor of his society, and, by the blessing of obedience to his soul-impressing words, turned his head from the pursuit of lust and desire. One day, the king waited on the devotee, and they were conversing on every subject. All of a sudden, a number of petitioners for justice raised their complaints and shrill cries † to the ethereal globe. The devotee called them, and enquired into the case of each separately, and instructed his Majesty the king in the order suitable and comformable to each point. The king, being extremely obliged on account of this affair, begged that, on certain occasions, the register of complaints might be placed before his august sight. The devotee, on this account, that the affairs of the distressed may be quickly and satisfactorily settled, and that by reason of his pointing out good, an endless spiritual reward might be secured to him, gave his assent; and in each case whatever (the exigency of) the time required that issued from the tongue of the devotee, and the king used to listen to it with obedience and pleasure, until the matter came to that pitch that most of the affairs of the kingdom were tied to the skirt of the care of the dignified old man, and his power daily increased more and more in political and financial matters. Presently a mania for the love of rank, having deposited its effects in the core of the heart of the old man, made a breach in the wall of his devotional exercises and time, and a desire for the means of greatness and pomp, having turned aside the head of the Darwesh from the pillow of the freedom from care, served to incline him to the crown of pride. The world is a deceitful woman, which has made

* It looks rather strange that a long story like this should be without paragraphs. I have separated it as occasion suited.

† نفیر *nafīr* means literally, "shrill notes of a fife."

away many a lion-like man her victim in the lap of her love, and a perfidious old woman * that has thrown many a powerful one* like Bezhan † into the well of misfortune. And when the devotee in the place of the brackish water of abstinence, had tasted the relish of the pleasure of lust, and drank the draught of the flavour of sensual desires, the joy of devotion being forgotten in his mind, he put round his ear the ring, '*Love of the world is the head of all sins.*' The king, also, when he found the occupations of the devotee, and his arrangements conformable to the well-being of the state, placed the reins of power at once in his hand of able management. The Darwesh before had the anxiety for a loaf of bread,—now the cares of the world presented themselves, and his thought of getting a blanket was changed into his hankering after the conquest of a kingdom.

One ‡ day, one of the Darweshes who used from time to time to wait on the devotee, and turn nights to days in prayer and lamentation with him, came to him for a visit,§ and witnessed his circumstances and actions. The fire of astonishment became enkindled in the area of his heart. When night came, and the tumult of the people was on the whole hushed, he said to the devotee, "O venerable old man! what is this state (of things) which I see, and what is this condition that I behold?" However much the devotee made use of his tongue of apology, he could not speak a word which might prove of standard-measure on the touchstone of divine knowledge. The guest said, "These words are pretexts for thy inordinate passions. The object of this long discourse, and the gist of what is contained in this matter || is, that thy auspicious mind has been inclined towards riches, and thy noblest soul entangled in the bonds of rank and wealth. Come and shake the skirt of solitude from the dust of strangers, and draw thy head of solitariness within the collar of resignation, and carry not the poison-mixed morsel of the world to the palate of desire." The devotee said, "O kind friend! by con-

* Here is a play upon the words زال *zāl* "an old woman," as well as "Rustam's father," and تهمتن *tahamtan* "powerful," as well as "one of the names of Rustam."

† Bezhan or Bīzan was the grandson of Rustam. Vide note * in my translation of the Iqd-i Manẓūm, p. 159.

‡ This should be in a new paragraph.

§ زيارت *ziyārat* is visiting any holy place or any holy or respected person.

|| A periphrasis of six words to denote مافي الباب *māfī-al-bāb.*

versing with people, and by the coming and going of men, much change has not appeared in my condition, and in my heart I attend to the very thing thou art aware of." The guest said, "Thou hast now no knowledge of it on this account that personal interest has closed thy eye of perception, and at the time thou knowest of it repentance will be of no avail."

The * devotee, having listened to this speech, reflected on the period of his seclusion and abstraction (from this world), and saw clearly that the state of his being stained with and his attachment to worldly concerns had not allowed the skirt of his mind to remain in its original purity, and knew that the word of that friend (proceeded) from an essence of kindness and source of affection. He began to let fall tears of repentance from his eyes, and commenced to heave burning sighs from his heart consumed with the fire of regret. The whole livelong night, like a lighted candle, he, with a burning heart rained down tears, and like a moth shewed his agitation on account of his desire for the flame of his love for divine beauty, until that moment when the white-dressed devotee—the true dawn—spread the prayer-carpet—the sun—before the shrine of "*And when the morn breathed forth*," and the black-robed devotee—the night—reposed in the closet of "*When the night drew in*." People again crowded at the door of the cell of the devotee, and the gale of pride, beginning to blow, threw the harvest of his nocturnal repentance to the wind of indifference. In short, the devotee, having undertaken the affairs of the kingdom, and dismissed the nobles and ministers from their service, began, also, in the decision of cases to swerve from the path of justice. One day, he sentenced to death one of the subjects, whose execution according to law was forbidden, and after the punishment, being repentant, he set his face in his attempt to the remedying and making amends for it. The heirs † of the murdered demanded justice in the presence of the king against the devotee: and the nature of the complaint became known, and their case was made over to the tribunal of justice. Immediately the order of the judge was issued to this effect that, by way of retribution, they should put the devotee to death. Notwithstanding the devotee produced intercessors,‡ and promised wealth and property, it was of no use; and owing to the misfortune of this that he

* There ought to be a new paragraph here.

† ورثه *waraṣa* plu. of وارث *wāriṣ*. ‡ شفعا *shufā'* plu. of شفيع *shafī'*.

sacrificed the worship of the Creator for the society of the created, he, being entangled in the whirlpool of destruction, was excluded from the bounties of this world, and did not attain the happiness of the next. And I have cited this apologue for this purpose that, as I, also, having turned my face from the altar of the service of God, hastened to the imperial court, and, having drawn my head from the line of obedience to the All-Provider, placed it on the threshold of royal service,

HEMISTICH.

"I am worthy of every punishment thou mayst think of."

When Damnah had finished this remark, the attendants on the royal throne remained astonished at his eloquence, and the Lion, in the same manner, having bent his head in reflection, did not know how to deliberate on this matter, or how to reply to Damnah. A lynx, who, amongst the whole of his attendants, was distinguished with the honor of being near to him, when he perceived the astonishment of those present in the assembly, turned his face to Damnah, and said, "All this abuse which thou hast related on the service of kings, whose star-reaching heads have been honored with the crown of dignity lies not within thy limit.* But hast thou not known that they have thought one hour in a king's life, which is spent in administering justice and cherishing his subjects, equal to sixty years' devotion and worship, and many of the sitters on the prayer-carpet of the shrine of devoutness and priesthood, and the crown-wearers of the empire of revelation and miracles have chosen the service of monarchs, because '*The service of kings is half the road* (*to eternity*),' for the purpose of helping the oppressed, and equalizing the weight of the distressed, and have not considered it a disgrace to frequent the courts of kings?

HEMISTICH.

"Who art thou that thou mayst be of any reckoning at last?"

Damnah said, "What thou hast said that the great have sought nearness in the service of kings is true. This has been with a view to public good, and they have not commenced it without the inspiration of God, and no worldly or sensual interest had the least connection (with kingly service), and

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* *i. e.*, is not suited to thee.

whoever has this quality no one has any power of objection to what he does or says. But how should men like us reach that dignity, and shew a desire for that position with what pretension? And again as to what thou hast said that the king is the Shadow of God, that, also, I admit; but this is the characteristic of a king that his actions should lie close to the road of truth, and far from the path of falsehood,—neither should he patronize one with a selfish motive, nor should he inflict an improper punishment; and the most laudable virtues of monarchs are that they hold dear their servants of praiseworthy dispositions, and humble their faithless and treacherous attendants." The Mother of the Lion said, "This speech which thou art repeating is true, but thy case appears just the reverse of it, since all those present in this assembly are unanimous in this that Shanzabah was for the King a servant of commendable qualities and amiable nature: and it is rumoured that by the fire of thy back-biting the harvest of his prospects became consumed, and that by the evil of thy mischief the foundation of the sincerity of the King was destroyed.

COUPLET.

A fire hast thou kindled by malice,
A world hast thou consumed by envy."

Damnah said, "It is not concealed from the enlightened mind of the King, and all who are present know that between me and the Bull there never existed anything of the cause of strife and hostility,—how then can an old enmity of mine be thought of? And though he had, also, the power to attempt against me, and the opportunity of doing me mischief, and the strength to get rid of me, yet with regard to me he observed nothing but the path of affection and kindness; and I, too, was not contemptible and worthless in the sight of the King that I should have occupied myself by way of envy and malice in getting rid of him. But I gave the King advice, and conveyed to the ear of the Monarch in a disinterested manner the speech that I had heard and its effects which I had seen; and it was incumbent on me to recognise my obligation for the King's bounty, and shew him truthfully the appearance of treachery and the designs of the Bull; and as to what I said, the King, too, having ascertained it himself, saw the veracity of my statement and the proof of my charge, and according to the dictates of his own judgment accomplished the business. And many people who were at

one with Shanzabah, and in treachery and hostility his accomplices, have now become afraid of me, who have made the speaking of truth my habit. "*Truth is bitter*,"—a true word is harsh. And assuredly men with hypocrisy will exert themselves in my bloodshed, and I never suspected that the recompense of my advice and the result of my service would be such that my existence would make the King thoughtful and sick." When Damnah had carried his speech thus far, and the day had come to a close, the Lion said, "He must be made over to the judges, so that they may enquire into his case, since in sentences of penalty and affairs of justice and equity without the demonstration of proof and the conviction on evidence,

HEMISTICH.

It is not proper that an order should be carried into effect."

Damnah said, "What judge is more fair-dealing than the wisdom of the King, and what magistrate is more equitable than the elegance of the justice of the fortunate Monarch? And *praise be to God!* the enlightened royal mind is a clear mirror,—nay a world-displaying cup,* and wherein the state of the circumstances of each of his attendants is bright and manifest; and I know this for certain that in opening the veil of uncertainty, and removing the screen of doubt and suspicion, nothing is equal to the penetration and circumspection of the King. And assuredly when the mirror of his command is cleansed from the rust of selfishness and partiality, I am confident that if investigation be made in a proper manner, my innocence † in every way will become manifest, and my heart blended with sincerity will like the break of the rays of morning be bright to mankind.

HEMISTICH.

The secret of none is concealed before the light of thy wisdom."

The Lion said, "O Damnah! in the investigation of this affair utmost diligence will be carried into effect, and the enquiry into this business will take place in such a manner that (anything) more than that could not be thought of." Damnah said, "I, in consequence of my innocence, have the

* Alluding to the cup or mirror of Jamshīd in which he saw what he wished.

† *Lit.* "warrant of security."

greater anxiety for this strictness and scrutiny,* since I know that in this investigation the greatness of my sincerity will be manifest; and had I had any crime in this matter, I would not have become an attendant in the court of the King, nor would have sat down broken-footed waiting for misfortune,—nay, having repeated to myself the meaning (of the saying), '*Therefore go through the earth,*' I should have departed to another region,

HEMISTICH.

Since the plain of the earth is a wide space."

The Mother of the Lion observed, "O Damnah! thy endeavours as to this enquiry do not appear to be devoid of mental fear, and thou by ingenuity wishest to bring thyself out innocent: and to seek release from this difficulty, without thy affair being enquired into, is an idea impossible and a desire vain." Damnah said, "I have many enemies, and there are numerous designing persons who seek my ruin.† I entertain this hope that my case be made over to an arbitrator who may be free from selfishness and suspicion, and who will truthfully convey to the august ears whatever conversation may have taken place, and the King will refer it to his world-adorning judgment, which is the mirror of victory and conquest, so that I may not be killed on mere suspicion, and that on the day of retribution no punishment on account of that innocent blood may be fixed upon (the King)."

COUPLET.

I am not afraid of being killed, but
God forbid! my blood should seize thy skirt.

The Lion said, "I have not in any of my commands swerved from the path of equity, and it is not possible that I should place my feet except in the road of justice, and if this treachery may have been committed by thee, thou shalt meet with the punishment which is fit for thee."

HEMISTICH.

In the sown field of the world whatever thou sowest that thou reapest.

* *Lit.* "in exaggeration and excess."
† *Lit.* "designing persons in respect of me."

Damnah said, "On what account should I think of this treachery, and by what means allow the desire for mighty affairs, and the craving for high offices to pass through my mind? And I have known the justice of the King, and seen the signs of his equity: it is certain he will not exclude me from his world-adorning justice, nor sever my hope from the blessings* of this distribution of justice.

COUPLET.

God created thee for the sake of justice:
Tyranny does not come into display from a just king."

One of those present said, "What Damnah says is not (meant) for respect to the King, but he wishes by means of these words to remove calamity from himself." Damnah replied, "Who is more sympathizing with me than my own self, and who for my release is more kindly-disposed than I am; and whoever neglects himself in the place of need, and takes no care for his own preservation, what hope for others can remain in him? Thy speech is a proof of the want of thy understanding and sense, and of the excess of thy ignorance and error; and behold! do not imagine that this affair will remain concealed from the judgment of the King,—nay, after mature deliberation he will know by means of his kindly discernment thy reproach from thy advice, since his enlightened mind devises plans for the actions of a whole life in one single night, and by one thought conquers numerous enemies." The lynx said, "I am not so much surprised at thy former deceit and treachery as at thy eloquence on the present occasion, and at thy explanation of counsels and sayings and proverbs." Damnah said, "Yes! it is the place for counsel, if it rests on the seat of acceptance, and it is the time for a proverb, if it be heard by the ear of wisdom." The Mother of the Lion said, "O traitor! art thou still hopeful of obtaining thy release by means of juggling and deceit?" Damnah said, "If one contrasts his good with evil, and considers it lawful to return evil for good (then my case is hopeless); I have, at last, brought to an end my vow of service, and fulfilled the duty of giving advice. The King knows well that no traitor could have the presumption to utter any word before him; and if with regard to me he allows any injustice, its mischief even will fall back upon him, and if in my affair he shews haste, and becomes unmindful of the advantages of

* میامن *mayāmin* plu. of یمن *yamn.*

deliberation and the blessings of firmness and fortitude, he will in the end repent, as they have remarked,—

COUPLET.

'Whoever in his own affairs acts with rashness
Destroys the house of his own reason.'

"And the truth is this, that I do not say these words from fear of punishment, or from dread of the King. Although death is a sleep undesired, and a rest unwished-for, come it will nevertheless; and many powerful ones, being distressed by its hand, have come to know that from the circle of annihilation and death, escape is not possible for any person. Whoever has placed his feet in the world of existence, must nevertheless drink the potion of his death, and put on the robe of his destruction."

STANZA.

Whom has the sky seated in the sun of safety,
(But) who, at last, like the first dawn, shewed not the least stability?
The tailor Fortune on the stature of nobody
Has sewed a coat, which, in the end, he did not tear up.*

"And if I had a thousand lives, and had I known that on their being destroyed, advantage will accrue to the King, I would have in a single moment given up all, and considered it as happiness in the two worlds. But it is an indispensable duty of the King to look to the result of this affair; for, a kingdom cannot be protected without a sword, nor attempts against (the lives of) useful servants can be made on vain supposition: and at all times it is not possible to find an attendant who can acquit himself of conducting affairs, nor is it practicable to get hold of a servant who may be worthy of trust and deserving of patronage."

When † the Mother of the Lion saw that the speech of Damnah was finding the honor of hearing in the (King's) ear of acceptance, anxiety overcame her,—lest all of a sudden the Lion should believe his gilded words (*lit.* counterfeit coins), and his truth-resembling hypocrisies, and his mind-

* Here is a play upon the verb قباكردن *ḳabā kardan* "to make a tunic open on the breast," or "to tear up a shirt."

† There ought to be a new paragraph here.

pleasing falsehoods, and (lest) his animated speech and glib tongue should make the Lion regardless as to the ascertaining of this case. She turned her face to the Lion, and said, "Thy silence leads to this that the speech of Damnah is true, and that of others false: and I did not know that thou, notwithstanding thy abilities and penetration and understanding and wisdom, wouldst not be affected by words of truth, but wouldst be moved from thy place by deluding vain words." She then got up in a rage, and turned her face to her own abode. The Lion commanded, so that they bound and put Damnah in prison, until the judges, having investigated his case, should report what was to be right for him. The Court of Requests broke up: and the Mother of the Lion came in private to the Lion, and said, "O son! I used to hear always of the miracles of Damnah: now I am convinced that he is the wonder of the age, and prodigy of the time. How, after all, could he utter these glaring lies, and in what manner arrange these nice pretexts and sweet words? He seeks such subtle means of release that if the King should grant him the authority to speak, he would, by one word, throw himself out of this whirlpool. And at this moment in his being put to death, it will be a great happiness to the King and to all his army; it is better that (the King) should soon set his mind at rest about his affair, and not give him an opportunity to speak or time to answer."

Hemistich.

"Haste is not good, but in a good cause."

The Lion said, "The business of kings' attendants is envy and strife, and the occupation of the pillars of state is malevolence and contention. Day and night they are after one another, and enquire into the faults and merits of each other, and whoever possesses greater worth, they attempt against him the more; and men of ability have many to envy and many to wish them evil, and they never envy one without merit. And Damnah is adorned with a variety of accomplishments, and possesses much intimacy with me,—it is possible that the envious, having conspired together, wish that they should remove him by means of treachery." The Mother of the Lion said, "How can envy come to such a point as to throw one into the place of destruction?" The Lion said, "Envy is a fire, which, when it blazes forth, consumes what is wet and dry; and envy leads a man so, that

he cannot even see any good with respect to himself, and by this it may be known to what extent it will come with regard to another, and I suspect that the story about Damnah may have been an instigation of the envious." The Mother of the Lion said, "I have not perceived any habit of envying in the attendants of this court, nor have suspected anybody with this abominable quality; and it is probable that there may be a general consent for his execution on account of the welfare of the kingdom, and, if not, his being made away with under these circumstances is not necessary." The Lion said, "I have a doubt in this matter, and with a view to remove it, I will not use haste in the affair of Damnah. Let it not be that for the advantage of others I may have sought my own mischief, and for the gratification of creatures may have incurred the wrath of the Creator. Until I have made a thorough enquiry into his affair, I shall not hold myself excused in putting him to death, since in the business of Shanzabah, in which I displayed haste, I have had to repent. It is right that on mere suspicion I shall not ruin men of merit and persons of ability, and until the beauty of certainty shews its face from behind the screen of doubt, I will not pass any order." The conversation between the Lion and his Mother came to a close, and each one went to his or her own place of rest. But when they carried Damnah to prison, and placed heavy chains on his feet and neck, fraternal affection and love for his company induced Kalīlah to go and see him. No sooner had he entered the prison, than his eyes fell upon Damnah. He began to shower down the rain of tears from the clouds of his eyes, and said, "O brother! how can I see thee in this misfortune and trouble, and for me after this what pleasure can there be in life?" Damnah, also, burst out crying, and said,—

COUPLET.

"Separation from my beloved friends
Makes my heart wounded,—my mind oppressed, too."

"And to me all this trouble and hardship, and the misfortune of a prison, and heavy bonds are not so (painful) as to be put up with thy separation, and melted with the fire of thy parting." Kalīlah said, "Now in what manner hast thou contrived the plan of thy release, and through what channel hast thou thought of a way to escape?" Damnah said,—

COUPLET.

"From the narrow pass of thy love to seek the way to escape
May be * different, since the chinks of contrivance are closed."

"It thus appears that the vessel of Life will be drowned in this destructive whirlpool, and the sun of Existence will set in the west of annihilation and death; and I will on no account give way to weakness, and as much stratagem and device as may be brought into use, I will not grudge it in my own release. But great has become my grief on this account that, lest thou shouldst be falsely accused by reason of me, and, owing to the companionship, which between us has touched the limit of friendship, thou mayst fall into the vortex of ruin. And if, *God forbid!* they insist on thee to relate what thou knowest of my secrets, my trouble at that time will prove to be two-fold. Firstly, grief for thy own person, and shame that for my sake thou shouldst have fallen into difficulty. Secondly, no hope of release will be left for me on this account that the veracity of thy speech is manifest to all, and to take back truthful evidence from such as thou, who hast founded his action on sincerity, will be impossible. On this supposition the interview between me and thee will take place on the Day of Judgment, and our meeting will not be effected except in the plain of Resurrection." Kalīlah replied, "I have heard what thou hast said, and thou knowest that I can not endure torture, nor bear the pain of the rack of grief and punishment; and what I know I can not keep concealed, nor for the gratification of any body speak what is false and contrary to truth; and before they enquire of me, I shall relate what has taken place. The advisable course for thee is this, that thou shouldst confess thy crime, and acknowledge that which has been committed by thee, and release thyself from the torments of the next world by means of repentance and contrition: since thou knowest it for certain that in this affair thy end is destruction,—at least let not the punishment of this world be added to the misfortune and trouble of the other; and if in the abode of annihilation thou endurest trouble and torture, thou wilt not at last taste in the kingdom of eternity this brackish water of punishment." Damnah said, "I will reflect on this subject, and whatever passes in my mind I will make it meet with thy advice." Kalīlah returned distressed

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* توان *tawān* means "it is possible."

and full of grief, and having, indulged his mind in a variety of misfortune and danger, placed his back on the bed of affliction, and writhed himself the whole night, and when morning broke, his spirit sank.

HEMISTICH.

It went, and carried to the dust so many desires!

But at the time when these words passed between Damnah and Kalīlah, a thief, who, too, was confined in that prison, being asleep near them, was awakened by their carrying on the conversation, and, having heard all their words, he remembered and preserved them, so that they may be of use at the time of opportunity.

HEMISTICH.

Every word has its time, and every saying its place.

The next day, when the golden-clawed lion, the Sun, walked round the azure-colored desert of the sky, and the black-faced wretched jackal, the Night, became hidden in the corner of the prison of concealment, the Court of Requests was formed, and became busily engaged. The Mother of the Lion, having renewed the case of Damnah, said, "To leave tyrants alive is equal to killing the pious, and to do good to the evil-minded is like doing mischief to the good; and whoever, notwithstanding his power, leaves a sinner alive, or helps a tyrant, he becomes an accomplice of their guilt and cruelty." The Lion made this incumbent on the judges that, in conducting the business of Damnah they should use haste, and represent daily what should pass with respect to his treachery and integrity. Then the judges, and the nobles, and notables, and grandees, and low and high presented themselves in the private assembly and in the public court. The judge advocate turned his face towards those present at the assembly, and said, "The King, in enquiring into the case of Damnah, and investigating the charge (*lit.* circumstance) which they impute to him, used the utmost endeavour, and has commanded that until the aspect of his affairs is not cleansed (*lit.* void) from the dust of suspicion, (the judges) shall not occupy themselves with any other business, and that the order which shall be passed concerning him must not be far from the demands of justice, and it may not incline to or devate from the path of equity towards oppression and injury. It becomes each of you to relate what is known,—for under the heading

of this statement three great advantages are included. Firstly, to countenance truth, and to raise the standard of rectitude and veracity possesses great value both in divine law as well as indescribable honor in the rule of manliness and creed of generosity. Secondly, to subvert the foundation of tyranny, and to lay waste the basis of oppression, and to punish treacherous people, is conformable to the pleasure of the Creator, and suitable to the minds of the generality of His creatures. Thirdly, to escape from men of deceit and mischief, and to be safe from persons of treachery and wickedness, is an absolute gain, and a happiness in which all are concerned."

When * this speech terminated, all present were silent, and from any quarter no answer came forth; for, having obtained no certainty in the affair of Damnah, they did not wish to say anything on mere suspicion, lest an order should be issued upon their representation, and blood should be spilt from a word which they might not repeat by way of certainty. And when Damnah witnessed this circumstance, his heart like the garden of Paradise was refreshed and gratified by the breeze of spring, but, contracting his face into wrinkles like those in grief, he said, "O great men of faith and fortune! O renowned † ones of kingdom and religion! had I been a criminal, I should have been glad at this silence, but I am innocent, and whoever has got no crime (in him), nobody has any hand over him; and if, to the extent of his knowledge, he exerts himself in his own affair he is excusable. And I adjure you that every one who is acquainted with any thing of my case should repeat it truthfully, and observe therein the path of justice, since every word will have its recompense in the end: and it behoves every one, whose word in disclosing a truth or destroying a person is equivalent to an order, to deliver his evidence without the mixture of suspicion or conjecture,—nay, by way of sincerity and certainty."

One ‡ of those present said, "O Damnah! thou art of that class the foulness of whose mind is apparent to the nobles, and the impurity of whose disposition is known to the people in general, and the crookedness of thy manner is also verified in thy shape, form and figure." The judge asked, "Whence dost thou utter this word, and what proof hast thou of this statement? Thou must explain the reasons of it, and adduce

* There ought to be a new paragraph here.

† مشاهير *mashāhīr* plu. of *mashhūr* مشهور "famous."

‡ There ought to be a new paragraph here.

the proofs of thy remark." He said, "Learned men versed in physiognomy have related that every one with wide eye-brows, whose right eye is smaller than the left one, and which is subject to constant pulsation, and whose nose is inclined towards the left and whose sight often falls on the ground, his impure person will be a combination of mischief and treachery, and a mass of wickedness and perfidy,—and these signs exist in him." Damnah said, "In the commands of God there is no possibility of partiality or varnishing, and in the doings of His Majesty there is no suspicion of a mistake and neglect and error and blunder. If these signs which thou hast recounted can be reckoned as true * proofs and correct demonstrations, and by which truth from falsehood, and wrong from right, and correctness from lie can be set apart, then mankind would be exempt from evidences and oaths, and the judges would rest from law-suits and cases: and after this it will not appear right to praise one for his goodness, nor will it be proper to censure him for his evil deeds, since no created being can remove these indications, which, at the time of the creation of his existence (the Fates) have attached to him. Hence, on this order which thou hast given, the reward of good men and the retribution of wicked persons became effaced from the pages of the decrees of law and equity; and if I may have done this act as they allege, '*We seek protection from God against it!*' it was on this account that these marks put me on to it, and as the avoiding of it was not within the range of possibility, it is not proper that I should be charged with the punishment of it. Therefore, by thy own words, I am released from the bonds of misfortune, and thou hast shewn the proof of thy ignorance and counterfeiting; and by a speech unknown and a statement unfounded, and a charge not lucid, and a declaration not worth listening to, thou hast made an unaccountable interference into (the affairs of) the assembly of the learned.

COUPLET.

Old Wisdom by the tenor of thy speaking
Knew to what extent thy folly lies."

When Damnah had answered in this manner, all those present placed the seal of silence upon the casket of their speech, and no one hereafter was able to breathe (a word).

* In Col. Ouseley's edition دلیل حق و برهان صدق has been given which, I think, is correct.

The judge commanded, so that they carried him back to prison, and represented in detail to the Lion the state of what had occurred. But when Damnah came into the prison, a friend, belonging to Kalīlah, whom they called Rūzbah,† passed by him. Damnah called him, and said, "Since yesterday I have had no news of Kalīlah, and on such occasions I am most anxious of his enquiries (about me)."

COUPLET.

A friend is he who grasps the hand of his friend
In adversity and distress.

"What news hast thou of him, and what excuse dost thou bring for his not coming?" When Rūzbah heard the name of Kalīlah, he heaved a burning sigh from his heated liver, and showered down drops of bloody tears from the clouds of his eyes, and said,—

COUPLET.

"My heart is gone from my grasp,—how shall I seek my friend?
My word is closed,—whom shall I tell my circumstances to?"

Damnah, at the distress of Rūzbah became impatient, and said, "Quickly relate to me the state of the case." Rūzbah said, "O Damnah! what shall I say?"

VERSE.

Our hearts are burnt by the separation from a friend,
Wounded of hearts we are, and we possess no ointment.
Like the candle the thread of my life is consumed by the heat of my soul,
Through the burning of my heart I cannot draw a breath.

"O Damnah! that dear friend has taken away his effects from this abode of annihilation to the kingdom of eternity, and placed the mark of separation on the hearts of friends and companions." When Damnah heard the news of the death of Kalīlah he became insensible, and, after a long while, having regained his senses, he uttered complaints, and, with bitter lamentations, said with tear-raining eyes,—

STANZA.

"Alas! the root of the rose-bush of joy is cut off!
Alas! the branch of gladness did not remain fruitful!

† I have pronounced this word as Rūzbah to be euphonious with Shanzabah and Damnah, and this I surmise was the object of the author.

O heart! cry aloud, for my life's comfort is gone,
O eyes! rain down blood, for the light of my eyes remained not."

Rūzbah said, "If Kalīlah had fallen from the garden of existence into the thorny place of destruction and death, the sapling of the affection of other friends is fresh and verdant by the drops of sincerity."

COUPLET.

Do not grieve, if in this garden a rose-bough is withered,
The face of the wild rose is fresh, and the curls of the hyacinths twisted.

Damnah said, "Thou speakest aright,—thy life may be a remedy for every evil, and thy existence the cure for every failing, and thou art to-day that very friend and brother to me which Kalīlah was. Bring forth thy hand, and accept me as thy brother." Rūzbah with the greatest pleasure advanced, and said, "By this favor thou hast pledged me to obligation, and raised the standard of my exaltation to the highest heaven. How can my faithful heart acquit itself of the return for this kindness, and in what manner can my praise-diffusing tongue perform its thanks for this bounty?" Then, seizing each other's hands, they tied the knot of brotherhood, and as is (generally) the custom of (taking) oaths and (making) vows, they ratified the conditions of friendship and intimacy. Damnah said, "In such a place there is a buried treasure belonging to me and to Kalīlah; if thou wilt take the trouble, and bring it here, thy labor will not be unrewarded." Rūzbah, by the direction of Damnah, having separated his own share, gave the portion of Kalīlah to Rūzbah, and requested that he should always attend the King's court, and, having learnt whatever passed with respect to him, should give him the information. Rūzbah observed this instruction until the day of the death of Damnah.

HEMISTICH.

It is necessary that they should fulfil a condition.

The next day early in the morning, the Mother of the Lion, being present, enquired about the circumstance of the last meeting. The Lion repeated the particulars of the case in the manner that the judges had represented. The Mother of the Lion, being acquainted with the purport of it, was agitated, and said, "If I used harsher words they may not be

conformable to the views of the King, and if I wink at this, the cause of advice and affection will be left neglected." The Lion said, "In relating the points of advice, affability and courtsey are not necessary, and thy word is undoubtedly clear from the mixture of suspicion. Bring what thou hast (to say), so that it may soon reach the place of acceptance." The Mother of the Lion said, "The King does not make any distinction between truth and falsehood, and does not know his loss; and Damnah, having obtained the opportunity, will create a mischief such that clear intellects will be powerless in warding it off, and the sharp swords in remedying it will be imperfect." The Lion said, "Do not be absent to-day, perhaps the affair of Damnah will be decided." Then the high command was issued that the judges should meet together again, and resume in a general meeting the enquiry into the affair of Damnah. The great and small, according to his order, assembled, and the judge-advocate repeated the previous subject, and demanded evidence from those present on the case of Damnah. Nobody uttered a word regarding him; and for his good and evil not a syllable was brought in. The chief judge turned his face to Damnah, and said, "Although these present befriend thee by their silence, but the hearts of all are confirmed as to thy treachery, and they are inwardly unanimous as to thy death, and, such being the case, what advantage can there be to thee with a life among these people? Now it would be more becoming the well-being of thy circumstance, and the issue (of thy affairs) that thou shouldst confess thy crime, and by repentance and contrition grant thyself release from the punishment of the next world; and to thee by dying one of the two pleasures will accrue,—one that thou wilt release (others),—the other that thou wilt escape (thyself). O Damnah! if thou wilt confess thy guilt, two advantages will be secured to thee, and their remembrance will last on the surface of the world. Firstly, the confession of thy own perfidy for future redemption, and the preferring of the kingdom of eternity and good fortune to the abode of annihilation and misfortune. Secondly, the renown of thy eloquence and oratory, and the fame of thy rhetoric and speechifying in these agreeable replies which thou hast uttered, and in the reasonable excuse which thou hast stated, will fall into the mouths of high and low; and thy ability and boldness are known to men of letters, and every one with firmness bears testimony to thy learning and understanding. Do thou also appeal to thy own reason, and be acquainted

with the truth of this maxim, 'Death with a good name is better than life with a bad one.'"

COUPLET.

The dying of any body with a good end
Is better than living with a bad name.

Damnah said, "The judge ought not to pass his sentence on his own suspicion and on the conjectures of others without lucid proof and clear evidence, nor should he overlook the sense (of the saying), '*Verily certain suspicions are sins;*' and if such suspicion has also arisen in you, and your mind is convinced of my guilt, I, at last, know about my own affairs better; and to conceal one's own certainty for the sake of the doubt of others is not right in accordance with law, nor approved by the rules of piety. And notwithstanding that you, on mere suspicion that perhaps I attempted the murder of Shanzabah, have spoken all these, and destroyed your confidence (in me), yet if I exert myself in my own destruction without any cause, and consent without any reason to my own execution, by what interpretation may I be excused, and how shall I acquit myself of the saying, '*And meet not by your own hands with destruction*?' And I have known this for certain that no person has any right on me as my ownself; hence what I would not reckon as proper with regard to any one lower (than me), and would not allow it by way of manliness, how can I think it right about my own self?"

COUPLET.

"If I am not useful* to myself,
To others in what way can I be of use?"

"O judge! leave off this talk. If it be advice, it should be better than this; and if it be reproach, it is most proper that it should not be expressed by the judge, for, the words of judges are orders, and it is necessary to avoid in them mistake and error and joking and falsehood. And stranger still, thou wast always truthful and just, but through the weakness of my fate and the misfortunes of my circumstances, thou hast, at this crisis, set aside the path of caution, and by doubts and by the suspicion of selfish persons thou hast sorely tried the eye of the truth with the ophthalmia of negligence. The judges of the tribunal of wisdom, by the sig-

* From شائدن *shāīdan* "to be useful."

net of whose orders the document of cleverness is sealed, have passed their sentence in this manner that the coin of each evidence, which may not be adorned with the stamp of certainty, is not admitted and (considered) of full standard in the mint of acceptance." When the speech of Damnah was finished, (the judges) having written all the words on the very spot, sent them to the Lion, and he shewed what had passed to his Mother. The Lion's Mother, being informed of this case, said, "O King! my exertions in this affair have had no other advantage than that this accursed one has become suspected, and from this day forward his deceit and artifice will be restricted to the destruction of the King, and he will upset the affairs of the Monarch and his subjects, and will do more with respect to all the pillars of state than what he thought proper with regard to Shanzabah, who was a sincere minister and an affectionate friend; for, from a bad heart nothing but evil acts proceed, and from an impure nature nought but mischief and audacity arise."

STANZA.

"Do not hope for prosperity of the phœnix* from a wretched owl,
Do not expect that a sparrow will act the part of a hawk.
Thus when the rank of a villain became high, what wonder
If he extends his hand of wickedness on every side?"

This speech had obtained a great impression on the Lion's heart, and anxieties far and distant overwhelmed him. He said, "O Mother! relate to me from whom hast thou heard the tale of Damnah, so that I may have an excuse for killing him." She said, "O King! the revealing of one's secret who has put his confidence in me is unlawful in the rules of decorum, and a secret which they entrusted to me in the place of deposit, its preservation is one of the noble attributes. I can do to this extent that I will ask that person's permission, and if he gives me leave, I will relate it in detail." The Lion granted his consent to this, and the Mother of the Lion, coming out of his presence, did the honor of alighting at her own court, and, having summoned the leopard, exalted him with various (marks) of respect and honor, and said,—

COUPLET.

"Oh thou! whose anger like time has become trying to man!
O thou! whose fame like the sun has waxed kingdom-conquering!"

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* Vide note || on page 5.

"The various * favors which the King of beasts shews in thy behalf are known, and the marks of royal preferment and support with respect to thee are written on the record of manifestation, and on this account gratitude is incumbent on thee for the right of his favors, so that according to the promise, '*If ye be thankful, I will increase my favors towards ye,*' the affection of the King will be augmented day by day." The leopard said, "O Queen! that royal favor and imperial kindness which the King of the world has conferred and is conferring in respect to this dust-like slave, by the aid of what language can I acquit myself of performing my gratitude, and by what power can I bring into the place of manifestation one thousandth part or a little of the whole of my thankfulness?"

COUPLET.

"Do thou admit that if like the lily I become all tongues,
How can I be free from the duty of describing it?"

"And I have to the utmost limit traversed the area of the plain of well-wishing with the step of gratefulness, and now, too, in whatever the Queen of the age may be pleased to give her high command, she will see nothing but submission and obedience." The Mother of the Lion said,—

COUPLET.

"Thou hast laid a foundation like men,
Complete it with thy generosity."

HEMISTICH.

'*A favor is no favor until complete.*'

"The Lion from the first communicated to thee what was in his mind, and thou didst undertake the charge of attending to this that, with respect to the vengeance for Shanzabah, whatever should lie in the possibility of thy power thou wouldst carry it out against his treacherous enemy."

HEMISTICH.

To-day thou must fulfil that promise.

"The advisable course is that thou shouldst come into the presence of the King, and relate truthfully what thou hast seen and heard; otherwise, the deceit of Damnah has reached

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* اصناف *aṣnāf* (plu. of صنف *ṣinf*) = varieties.

to that extent that the Lion will give up his intention of killing him, and in that case no other person at the court of the Lion can be safe from his wickedness, and, in a short time, he will, by his deceitful incantations, bring ruin on the existence of nobles and men of authority; and whoever has held consultation in his case, and exerted in putting him to death, he will, by means of his calumniations and selfish representations, make him the subject of ruin." The leopard said, "O queen! the carrying out of this business was in my charge to this extent that I had been keeping back my evidence, and was concealing this true testimony for this reason that the King might know a little of the real state of Damnah, and be acquainted with the subtleties of his artifices and cunning. And if I had before this entered rashly into this matter, and commenced the undertaking of this affair, for, the King had no knowledge of the deceit of Damnah, and of the meanness of his nature and the wickedness of his soul, it is possible that he would have attributed it to my selfishness, and entertained evil suspicions of me. And now since it has reached this point, I will not overlook the welfare of the King; and if I have a thousand lives, and sacrifice them for one hour's repose of the King's mind, I should not have as yet discharged one (of my duties of gratitnde) for the rights of his bounties, but should consider myself wanting in the rules of obedience."

Couplet.

"If with (the price of) both worlds I value a hair of his,
I should still in the two worlds be ashamed before him."

Then, in attendance* upon the Mother of the Lion, he came to the Lion, and related what had passed between Kalīlah and Damnah just as he had heard it, and delivered that evidence in the assembly of the beasts. This news being reported, that other thief, who, in the prison, had been informed of their (*i. e.*, Damnah and Kalīlah's) conversation, sent some one saying, "I, too, have evidence (to give.)" The Lion gave the order, so that he came, and delivered in the manner

* The words در ملازمت *dar mulāzamat* have been omitted in all other editions, exceptin Munshī Naul Kishore's. They should be put here indispensably, for, in the paragraph above, the leopard was requested by the lioness to give his evidence before her son in person.

of testimony what had passed between them in the prison. They enquired of him why he did not represent it that day. He replied, "No sentence becomes valid by the evidence of one: without any use I did not think it right to punish an animal." The Lion approved of his words; and on the evidence of these two the sentence of punishment on Damnah became binding, and the signature of the judges being affixed to it, all the beasts displayed their consent for his execution in retaliation for the Bull.

COUPLET.

Every fool who sowed the seed of torture,
At the time of harvest reaped the fruit of punishment.

The Lion commanded, so that having bound him, they kept him with carefulness, and, having deprived him of his food, they tortured him with various severities and threats, until he died* in prison through hunger and thirst; and the disgrace of his fraud and treason having reached him, he passed from the hell of prison to the goal of the infernal regions, (according to the maxim), "*Therefore the root of the people, who had acted cruelly, was cut off. And praise be to God, the Preserver of the Universe*,"—so that it may be known that this is the end of impostors, and such is the consequence of the act of traitors.

DISTICH.

Whoever has placed a trap in the way of men,
In the end he himself fell into the snare.
The bough of goodness brings forth the fruit of prosperity;
He gathers not a rose who plants a thorn.
When the return of good and evil became certain,
Do good,—for (doing) good is better.

* *Lit.* "became exhausted."

CHAPTER III.

ON THE ADVANTAGES OF THE CONCORD OF FRIENDS, AND THE BENEFITS OF THEIR MUTUAL ASSISTANCE.

The King said to the Brahman, "I have heard the story of friends, whose affairs by the exertions of a mischievous tale-bearer having been terminated in hostility, an innocent person was put to death, and God Most High brought vengeance on that mischief-creating traitor. Now, if the time demands it, please to relate the state of friends of one heart and with one accord, and their enjoying fruit from the plant of love and friendship, and their being co-operative and unanimous in repelling enemies, and preferring the pleasure of another to their own." The Brahman said,—

STANZA.

"O great King of the time! by means of thy justice
Thou hast placed thy throne above the azure dome.
The piebald horse of the sky is obedient to thee, since by thy victory
Thou hast placed a hundred marks on the forehead of the moon and sun."

"Know that in the opinion of the sages of perfect disposition, and the learned men of laudable qualities, there is no coin more valuable than the person of sincere friends, and no rank more exalted than the attainment of guileless companions.

COUPLET.

"Since in the universe among the young and old
Nobody can do without a friend.*"

"And assuredly a number of men, whose coin of affection has been adorned in the mint of sincerity with the die of fidelity, and the sapling of whose friendship has been nurtured in the garden of distinction by the drops of concord and ac-

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* *Lit.* "nobody has any remedy without a friend."

quiescence, is the ease of soul and the means of bounty and plenty. And the advantages of friends are great, and their benefits innumerable. Out of this lot (one is) that they continue in the days of prosperity to become the support of the amount of pleasure and familiarity, and in the time of misfortune they follow the path of assistance and the duty of companionship and protection."

STANZA.

Secure a friend, for very friendless is he
Who * in the world has no friend.
Of all the bounties which are in this world,
There is nothing better than a faithful friend.

"And among the number of stories regarding uniform companions and attached friends, which they have written on the pages of history, the fable of the Crow and Mouse and Pigeon and Tortoise and Deer, is a clear anecdote and a sweet tale." The King asked, "How was that?"

STORY I.

The Brahman said, "They have related that in the country of Kashmir there was an agreeable spot and an incomparable meadow; and because in that pasture-ground there was plenty of game, hunters used to frequent there very much, and to spread always their traps of stratagem for hunting beasts and seizing birds. And in the neighbourhood of that forest there was a Crow which had made its nest on a large tree, and from the pages of the leaves of that plant † perused the maxim, '*Love of country is a part of faith.*' One day, sitting on the top of the tree, he was looking down and up, and casting his glance right and left. All of a sudden, he saw a hunter, with a snare on his shoulders, and a bag on his back, and a stick in his hand, coming with the greatest speed in the direction of that tree. The Crow was afraid, and said within himself,—

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* Here the word هر *har*, after هرکه *har kih*, is redundant.

† This word is rather inappropriate here. نهال *nihāl* "a plant" cannot be synonymous with "a large tree," as mentioned before. The Author ought to have used the Arabic word شجر *shajar* for "a tree."

STANZA.

"O God! what has befallen this person
That with such uneasiness he is coming?
Nothing is known that on what account
He comes with such haste."

"And it is possible he may have girt his loins to attempt against me, and, for the sake of catching me, have fixed the arrow of his plan in the bow of deceit, and now caution demands that I should look after a place, and continue to watch,

HEMISTICH.

Until I see what comes out of the screen."

The Crow, being concealed behind the leaves of the tree, set his eye of expectation, and the hunter, coming to the foot of it, spread his snare, and, having scattered some grain over it, sat in ambush. An hour passed,—a covey of Pigeons arrived, and their chief was a Pigeon, whom they called Muṯawwaḳa,* of clear intellect and perfect wisdom, and thorough understanding, and strong thinking. These Pigeons prided themselves on their submission to him, and boasted in their obedience to and attendance upon him, and passed not their time except in his service, which was the stock of peace and the ornament of safety and happiness. As soon as the eyes of the Pigeons fell on the grain, the fire of hunger, beginning to be inflamed, carried off the reins of control from the hands of their power. Muṯawwaḳa, by way of affection, which is due from chiefs to their subordinates, exhorted them to deliberation and hesitation, and said,—

COUPLET.

"By the path of greed go not with haste towards the grain;
Be sensible, for there is a trap under each grain."

They replied, "O chief! our affair has come to uneasiness, and our business has terminated in great agitation. With a stomach empty of grain, and a heart full of anxiety, there, is no power to listen to advice, nor is there time to look to any consequence; and the wise have remarked,—

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* Meaning, "*collared* pigeon."

Couplet.

'The hungry are bold to misfortune,
Since they are tired of their own existence.'

Muṭawwaḳa knew that he could not keep confined those grain-seeking greedy ones in the lasso of admonition, nor draw them out with the rope of reproach from the well of neglect and folly. He wished that having withdrawn himself from them he should go out in a corner, (but) absolute * Fate, having fastened his neck with the chain of destiny, dragged him towards the net.

Hemistich.

O sightless one! I am going (as) he pulls the fish-hook.

In short, the covey of Pigeons, having all at once laid aside caution, came down. No sooner had they picked up the grain than they fell into the snare of the fowler. Muṭawwaḳa uttered complaints, saying, "Did I not tell you that the end of hastiness is not commendable, and to commence affairs without reflection is illaudable?" Astonishment and shame having overcome the Pigeons, they held their breath; and the fowler, coming forth from his ambush, ran with extreme delight, so that having seized and bound† them, he might return to his own place. When‡ the eyes of the Pigeons fell on the fowler, they grew uneasy, and each of them, trying for his own release, flapped his wings and pinions. Muṭawwaḳa said, "O friends! each of you are exerting yourselves for your own escape, and are negligent of the release of your other companions."

Hemistich.

And such as these are not the conditions of friends.

"In the law of affection it is thus decreed that they should consider the release of friends more important than their own safety: just as once upon a time two companions were sitting together in a boat. All of a sudden, near the shore, the

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* قائد *ḳāid* means, "a chief," literally.

† *Lit.* "having brought them into the bonds of seizing and binding."

‡ The natural order of this sentence should be thus :—

وقتیکه چشم کبوتران را بر صیاد اُفتاد ایشان باضطراب در امدند

vessel foundered, and both of them fell into the water. A boatman on the bank of the river threw himself into the water, and intended to seize one of them. To whomsoever he turned, he cried out,—

COUPLET.

'O guide! in this whirlpool of anguish,*
Leave me, and seize the hand of my friend.'

"And if you have not the power to prefer your friend's life to your own existence, and reckon his safety better than your own release, all of you at last use your strength by way of assistance and co-operation, so that perhaps by the blessing of this concord and union the net may be carried off from its place, and we may all obtain release." The Pigeons carrying out his order, joined all in using force, and by this stratagem, having torn off the net, took their own road. The fowler, in spite of this circumstance, ran after them, and, in the hope that at last they would be tired and fall down, he was going along fixing (*lit.* sewing) his eyes in the air. The Crow thought within himself, "It will be a long time before such a strange event comes from the concealment of non-existence into the open space of existence; and I am not safe from the occurrence of this kind. It is best that having hastened after their track, I should find out how the consequence of their affair terminates, and, having made that experience the store of my life's career, I may make use of it in time of need."

The† Crow flew after them, and Muṯawwaḳa with his tribe was soaring along carrying the net, and the impudent greedy fowler, setting his eyes upon them, measured the road. When Muṯawwaḳa saw that the fowler was still after them, and that his force of avidity, being put in motion, had urged him not to sit at rest until he should bring them in his grasp, he turned his face to his friends, and said, "This hostile-looking (fowler) has with the utmost diligence girt up his loins to attempt against us, and sat down with the intent to kill us, and until we disappear from his sight, he will not withdraw his mind from us. It is right that we should turn towards habitations, and fly in the direction of gardens and trees, until his view of us may be intercepted, and he may go

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* This meaning of تشویر *tashvīr* has not been given by Mr. Johnson. Vide Dr. Forbes' Hindūstānī Dictionary.

† There ought to be a new paragraph here.

back hopeless and ashamed." The Pigeons, in accordance with his suggestion, turned their course, and, from the direction of the plain and desert, hastened towards habitations. When the fowler did not see them, he turned back with great regret, and the Crow was flying on in the same manner, so that he may know the circumstances of their release, and store them up for averting like occurrence and remedying similiar accident. The Pigeons, being secure from the fear of the fowler, referred to Muṭawwaḳa the means of their release, and that wise right-thinking one, after reflection and deliberation, replied, "My opinion leads me to this that, without the assistance of a faithful friend, there is no way to escape from this perilous position."

HEMISTICH.

Without a companion this journey cannot be brought to an end.

"In this neighbourhood is a Mouse, named Zīrak,* who, amongst my friends, has attained distinction on account of the excess of fidelity, and in the law of generosity has become eminent (*lit.* powerful) among all my friends and well-wishers. It is possible that by means of his assistance release may appear from these bonds, and deliverance be obtained from this danger." Then they alighted at a ruined place in which lay the abode of the mouse, and, going to its hole, shook the ring of the door of desire. As the voice of Muṭawwaḳa reached the ear of Zīrak, he came out, and when he saw his friend tied by the chain of calamity, he caused a stream of bloody water to flow from the fountain of his eyes on the surface of his cheek, and raised a painful sigh from his burning heart to the top of the sky, and said, "O beloved friend! and O agreeable companion! by what artifice didst thou fall into this trap, and on what account hast thou been involved in this trouble?" Muṭawwaḳa replied, "The different kinds of good and evil, and varied sorts of profit and loss are bound up with the decrees of Providence and divine will. Whatever the Writer of divine motive has scrawled in the account book of Eternity with the pen of Fate on the pages of the affairs of created beings does, it is infallible, come to light in the area of existence, and declining and retiring from it yields no fruit. And the divine Decree and Almighty Fate have thrown me into this whirlpool of destruction, and displayed the grain to

* Meaning, "clever."

me and to my friends; and notwithstanding that I prohibited them against their levity and over-hastiness, and reproached them for their disgrace and want of caution, the hand of Fate let down the screen of negligence before the eye of my sight also, and kept my clear-minded reason and far-seeing intelligence behind the dark curtain of ignorance and folly, and all of us at once were seized by the hand of trouble and the claws of misfortune." The Mouse said, "O wonder! that one like thee, with all this shrewdness and foresight, could not cope with the misfortune of fate, nor ward off the arrow of destiny with the shield of device and counsel." Muṭawwaḳa said, "O Zīrak! leave off this talk; for, these people, who, in strength and dignity and reason and perception are greater than me, and in position and wealth and excellence and perfection are superior to me, could not struggle with the decrees of the Eternal One, nor withdraw their heads from the command of the Unchangeable." Zīrak said, "O Muṭawwaḳa! keep thy mind happy, for, every dress which the tailor of divine Will sews on the body (*lit.* stature) of one of the attendants of the threshold of His servitude, whether his collar be adorned with the button of wealth, or whether his skirt is embellished with the fringe of distress, is without doubt the essence of favor and the perfection of His munificence. The *finale* of this is this, that His servant is not acquainted with the real state of it, nor does he see its nicety which is included * within its scope, and with regard to this they have remarked,—

COUPLET.

'With dregs or pure (wine) thou hast no business,—drink pleasantly,
For what our cup-bearer has poured out is the essence of kindness.'

"And what has befallen thee, if thou lookest at it well, it was good for thy case. And the wise have said, 'There cannot be the honey of purity without the sting of cruelty, nor does the rose of pleasure grow up without the thorn of trouble.'"

COUPLET.

Full many a desire lies within the folds of despair.

And when Zīrak had uttered this speech, and busied himself in cutting off the cords with which Muṭawwaḳa was

* *Lit.* "has attained insertion."

bound, the latter said, "O kind friend! first undo the bonds of my friends, and, having set thy mind at ease from their work, turn towards me." The Mouse, paying no attention to this remark, engaged in his own business. Muṭawwaḳa said again by way of emphasis, "O Zīrak! if thou want my pleasure, and attend to the rights of friendship, it is necessary that thou first releasest my friends from their bonds, and by such kindness placest the collar of obligation on the neck of my soul." The Mouse said, "Thou hast repeated this word, and carried thy importunity to the limit of excess,—perhaps thou hast no need of thy own life, and dost not recognise the right of it due on thee, and neglect the maxim, '*Begin with thy own person.*'" Muṭawwaḳa said, "Thou must not reproach me, for (the Fates) have written the order of chieftaincy over these Pigeons in my name, and I have taken the act of looking into their case under the charge of my care. They have their claims established on me for this reason that they are my subjects, and my right is binding on them on this account that I am their chief: and now that they have acquitted themselves of their duty towards me, and I, by their help and assistance, have run away from the hands of the fowler, it is necessary for me, also, to discharge the requisite duties of obligation, and fulfil the conditions of chieftainship. And every king who seeks his own happiness, and leaves his subjects tied by the bonds of misfortune, it will not be long before the draught of his pleasure becomes turbid, and the eyes of his fortune obscure.

Couplet.

Nobody rests (happy) in the midst of thy country,
When thou wishest for thy own happiness and no more."

The Mouse said, "The king amongst his subjects is like life in the body, and resembles the heart in the corporeal system. Hence to look attentively into his case is the best thing, for, if the heart is sound, there does not arise much harm from the disorders of the limbs, and if, *God forbid!* the heart suffers injury, the soundness of the members is of no use.

Couplet.

If servants be less, what matters it?
From the head of a king * let not a hair be less."

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* سرشته *sirishta* is a misprint for سرشه *sar-i shah* "king's head."

Mutawwaka said, "I am afraid that if thou begin to unloose my bonds, thou wilt be tired, and some of my friends will remain in confinement, and when I remain bound, although thy weariness may have reached its height, thou wilt not give up my part, nor wilt thou receive the consent (*lit.* permission) of thy mind in neglecting my release; and in the time of misfortune, also, we have been as partners to each other,—in the moment of deliverance and freedom, too, it will be the essence of generosity to act in harmony." The Mouse said, "This is the custom of generous men, and such is the faith of liberal persons, and by this praiseworthy quality and agreeable nature the confidence of people in thy friendship becomes purer, and the belief of thy sujects is augmented in thy kindness and generosity." Then Zīrak, with the utmost exertion and indescribable zeal, severed the bonds of the friends, and, last of all, released the neck of Mukawwaka from the chain of calamity. The Pigeons, having bade him farewell, returned to their nests safe and sound, and the Mouse went down to his hole.

When† the Crow witnessed the assistance of the Mouse, and the severing of the bonds, he shewed a longing for his friendship and companionship, and knew his sincerity and association as a rare boon, and said within himself, "I can never be safe from the adventure which befel the Pigeons, consequently I cannot be independent of the friendship of such a person who renders help in time of danger." Then the Crow came quietly to the door of the hole of the Mouse, and made a noise. The Mouse enquired who he was. He said, "It is I, the Crow, and I have with thee an urgent business." Zīrak was a mouse—perfectly wise—had experienced the heat and cold of the Time,† and seen the good and evil of his days: and in that spot he had prepared many holes for places of escape, and cut passages from one to the other, and found means for events before their occurrence, and engaged himself in attending to every work according to reason and suitable to what is right. When he heard the voice of the Crow, he twisted himself round, and said, "What business hast thou with me, and what relation have I with thee?" The Crow related the state of the case from first to last, and recounted his information about his good faith and excessive fidelity with regard to the Pigeons, and said, "The perfec-

* There ought to be a new paragraph here.

† *i. e.*, the vicissitudes of the world.

tion of thy honor and friendship, and the elegance of thy generosity and fulfilment of duty, have become known to me, and I know how the fruit of friendship and the result of thy affection has accrued to them, and how by the blessing of thy sincerity and love they obtained release from the terrible whirlpool. I have restricted the whole of my energy to (secure) thy friendship, and have come to carry out the condition of opening the door of sincerity (between us)." The Mouse replied, "The road of companionship between me and thee is closed, and the way of union forbidden."

COUPLET.

In thy market I do not see any profit except the loss of life,
For in this dealing there lies the distance of east and west* between us.

"Go! do not strike cold iron, and put not thy feet in search of a thing the gaining of which may be impossible in every way; for, to seek what may not be within the range of possibility is like steering a vessel on dry land, and galloping a horse on the surface of the sea; and whoever labors in search after impossibilities is himself laughed at, and shews his own folly in the sight of the men of reason." The Crow said, "Desist from this speech, since generous men do not leave people in need disappointed, and whoever turns his face to the shrine of the fortunate, they (*i. e.*, the rich) do not strike the back of their hands on the forehead of his supplication: and I have from the events of Time taken shelter at this court, and during the accidents of the age made this threshold my place of refuge and protection."

COUPLET.

Except thy threshold I have no protection in the world,
For my head, save this door, I have no resting-place.†

"Now since I have adhered‡ myself to the dust of this very end of the street, and considered my exaltation in my attending at this sanctuary of honor, I will not turn my face through oppression, nor will I hasten to any other direction through cruelty.

* بعد المشرقين *bu'du-l-mashriḳain* "the distance between the two easts," *i. e.*, "between the east and west."

† حواله گاه *ḥawālah-gāh* "a public place in the environs of a city." "An esplanade." Vide Johnson.

‡ I have used here ملازم گرفتن *mulāzim giriftan* in its literal sense.

COUPLET.

"If thou strike * me with the sword of penalty, thou art my ruler:
If thou accept me with the honour of slavery, I am thy servant."

The Mouse said, "O Crow! leave off this artifice, and scatter not the grain of deceit upon the net of hypocrisy, for, I know well the nature of the offspring of thy race, and as thou art not of my genus, I am afraid of thy society."

HEMISTICH.

For the soul the society of an alien is a severe torture.

"Hence between me and thee in what manner can the way of companionship be opened, and by what means can the articles of friendship be prepared?" The Crow said, "O Zīrak! appeal to thy own reason, and ponder it well. What advantage could there be to me in injuring thee, and what satiety would my eating thee bring? And in the duration of thy life (*lit.* person), and in the attainment of thy affection, a thousand advantages are secured, and a hundred thousand benefits are conceived; and it is unbecoming that I in search of thee should have traversed a distant and long journey, and thou turnest away thy face from me, and placest thy head of rejection on the breast of my hope; and, with the good nature and pure disposition which thou possessest, it does not become that my rights, as being a stranger, should be lost, and that the poor should return disappointed from thy threshold.

COUPLET.

The (taking) care of the poor is the cause of good fame.
How is it that such a rule is not in your city?"

"And from the laudable qualities † of thy disposition, which I have seen in thee, I do not imagine that thou wilt absolutely make me disappointed of thy favor, or not perfume the nostrils of my hope with the soul-cherishing odour of thy kindness."

HEMISTICH.

How can the habit of cherishing the poor be rare in thee?

The Mouse said, "No enmity has in it such an amount of effect as inborn hatred; for, if between two persons accidental

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* نواختن *nawākhtan* means "to strike" also.

† مکارم *makārim* "laudable qualities," plu. of مکرمت *makrimat.*

animosity should arise, the removal of it may be possible by slight means, and the averting of it may be attainable by a trifling cause. But if in the nature enmity may have grown up, and from both sides the effects of it are fixed in the minds, and to that old hatred new animosity be also added, and former hostility be united with later quarrel, the removal of it does not in any way enter the circle of possibility, and the averting of it in every case is beyond the range of human power, and its destruction will be bound up with the annihilation of the persons of both."

HEMISTICH.

Until the head departs, the thought of it does not leave the head.

"And whoever, having relied on an enemy, becomes elated by his idle tales, and listens to his fictions and stories with the ear of consent, meets with what befel that camel-rider." The Crow enquired, "How was that?"

STORY II.

The Mouse said, "They have related that a camel-rider in the middle of his journey arrived at a place where the people of a caravan had made a fire, and, after their departure, the fan of the wind, having stirred up that flame, set it in a blaze, and the sparks, flying out of it, fell on every side in all parts of the forest on the sticks, and in every corner of the desert (something) like a tulip-bed had appeared. And in the midst of those flames a large snake—a huge serpent—was left, and, who, being helpless, could not find a path in any direction, and had no way to escape on any side. He was about to be fried like a fish on a frying-pan, and like a roasted partridge on the top of the fire. Blood was about to drop from his poison-raining eyes. When he saw the rider, he implored his assistance, and said,—

COUPLET.

"What would it matter, if through kindness thou shewest pity,
(And) undoest the knot of our intricate * affair?"

The rider was a man God-fearing and kind. When he heard the complaint of the snake, and beheld his agitation and helplessness, he thought within himself, "Although the

* From فروبستن *faro-bastan* "to fasten."

snake is the enemy of mankind, but now he is helpless and bewildered. Nothing is better than this that I should shew kindness to him, and sow in the soil of action the seed of obligation which yields no fruit but happiness in the world and dignity in the next." Then, having fixed a bag, he had (with him), on the top of the spear, he carried it there, and the snake, knowing this to be a good opportunity, went into the bag, and the rider, thinking this a good act, drew him out of the fire. He then opened the mouth of the bag, and said to the serpent, "Go wherever thou wishest, and in gratitude for obtaining release from this danger, betake thyself to a corner, and henceforward remain (no longer) in the position of injuring men, for the tormentor of people has a bad name in this world, and in the other his object is hostile to him.*

COUPLET.

Fear God, and torment not anybody:
This is the road to salvation and nothing else."

The snake said, "O young man! leave off this speech, for I will not depart until I have inflicted a wound on thee and on the camel." The rider said, "Have I not done thee a good, and taken thee out from the midst of fire? Is this my reward, and is such my retribution?

COUPLET.

On my part was the form of fidelity,
On thy behalf what is this law of cruelty?"

The serpent said, "Indeed! thou didst a virtuous thing, but it fell out on a different object, and thou acted with kindness, but it was shewn towards one who ill-deserved it. Thou knowest that I am the displayer of mischief, and that from me no advantage with respect to men can be thought of. Hence when thou exerted thyself in my release, and practised good towards one with whom thou oughtest to have acted with evil, assuredly, in return for it he must bring upon thee some trouble, for, doing good to the bad has the same effect as doing evil to the good."

VERSE.

As in the rules of law and reason it is forbidden
To do evil with regard to the pious and good,
So in respect to the mean-natured, who are the tormentors of men,
Good in no way can be done to them.

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* Vide note † on page 18.

"And again, in accordance with the Korān, '*Some of you unto some others are enemies,*' an old enmity is pledged* between us and you, and foresight demands that they should crush the head of the enemy, and agreeably to, '*Kill ye the two† black ones,*' it is incumbent on you to get rid of us. And as there is an order that they should not leave us in safety, thou in this matter hast abandoned law and caution, and brought into display compassion. I will certainly inflict a wound on thee, so that others may gain experience." The rider said, "O snake! let us have justice between us, since in what religion may it be proper to do evil in return for good, and in what faith may it be right to reward the purity of benefit with the foulness of mischief?" The serpent said, "Such is the custom of you men, and I act according to your decree, and what I have purchased in the market of retribution from you, I sell that to you."

HEMISTICH.

For a moment buy that which you sell a whole year.

Notwithstanding did the young man argue, it was of no avail. The snake continued saying, "Choose soon whether I shall wound thee first, or begin with the camel." The youth said, "Abandon this idea, since in return for good an evil act does not become fortunate." The serpent replied, "This is the custom of men, and I, too, am behaving according to the fashion of men." The rider denied this point, and said, "If thou canst prove it by evident demonstration, and, in accordance with the charge, produce witness that to make a return in this way is the custom of men, I will purchase thy biting with my life, and agree to my own destruction." The snake looked round, and saw at a distance a buffalo who was grazing in the plain. He said, "Come, I will enquire of him the truth of this matter." Then both the serpent and the camel-rider went to the buffalo. The snake opened his tongue, saying, "O buffalo! what is the return for good?" He said, "If thou ask according to the faith of men, the retribution of good is evil. Behold! I was for a long time with one of them. Every year I brought forth a young one, and filled his house with milk and clarified butter, and

* Here درمیان *darmīān* means "pledged." See Mr. F. Johnson's dictionary.

† The 'two black ones' referred to are the *snake* and the *scorpion*.

the fabric of his house-keeping and the foundation of his living was laid on me. When I grew old, and ceased breeding, he gave up taking care of me, and, having turned me out of the house, set my head towards the plain. After that I grazed a long time in the wilderness, and walked about without any work with my heart's content. A little corpulence became manifest in me. Yesterday my master passed by me, and I looked fat in his eyes. He brought a butcher, and to-day sold me to him, and they are taking me to the slaughter-house, and have a desire to kill me. Behold! this was the return of all the good which I have related."

HEMISTICH.

This is my condition, O friend! to whom shall I speak my own circumstances?

The snake said, "Behold! thou hast heard,— be ready for the wound." The camel-rider said, "In law they do not pass sentence (on the testimony) of one witness. Produce another evidence, and perform what thou likest." The serpent looked round,—a tree came in his sight. He said, "Come, let me ask that tree." Then they came together to the foot of the tree. The serpent asked it, saying, "What may be the return of good?" It said, "According to the faith of men, the recompense of good is evil, and the return for benefit is injury; and the proof of this is this,—I am a tree grown in this wilderness, and stand on one leg in the service of every comer and goer. When a child of man, smitten with heat and being fatigued, comes forth from the forest, rests for a little while under my shade, and for a time indulges in repose, at that instant when he opens his eyes, he says, 'Such a branch is suitable for the handle of an axe, and such a part of it is proper and fit for my spade. From its trunk several good planks can be cut, and out of them some fine doors can be made;' and if they have with them saws or axes, they cut out of my branches and trunk whatever is pleasing to them, and take it away; and in spite of the comfort they have received from me, they prefer all this trouble with regard to me."

COUPLET.

I am in this care how I would shade his head,
He is in this anxiety how he would dig me up by the root.

The serpent said, "Behold! two witnesses have been produced,—yield up thy body that I may wound thee." The

man said, "Life is very precious, and as far as it is practicable, it is difficult to tear away the heart from the valuables of existence. If one other individual gives evidence in this case, I will, without difficulty having delivered my body to this calamity, be content with the decree of God." And it was thus through strange coincidences that a Fox, standing near, was looking at their proceedings, and listening to their speech with the ears of understanding. The snake said, "Behold! enquire of this fox what answer he would give." Before the rider could put him a question, the fox shouted out to the man, saying, "Dost thou not know that the return for good is evil? What good hast thou done with respect to this snake that thou hast become worthy of the return for punishment?" The youth recited the nature of the case. The fox said, "Thou appearest to be a wise man,—why speakest thou words contrary (to truth)?"

COUPLET.

When can it be allowable for a wise man to speak words of untruth?
It behoves not a sensible man to speak contrary to what has occurred.

The snake said, "He speaks truly: and behold! he has the bag, in which he had taken me out of the fire, fastened to his saddle-straps." The fox was surprised, saying, "How can this word be believed that a snake of this bigness could be contained in a bag of such smallness?" The serpent said, "If thou dost not acknowledge it as true, I will go again into the bag, so that thou mayst see it face to face." The fox said, "If I see this thing with my own eyes, and the truth of these words be known to me, I will at that time pronounce between you a decree which will not swerve from justice, and in which hypocrisy and interest shall have no interference." The man opened the mouth of the bag, and the serpent, deluded by the words of the fox, went into it. The fox said, "O youth! when thou findest thy enemy in captivity, shew him no mercy."

COUPLET.

When thy enemy fell in thy power, and became overcome by thee,
It is the decree of reason that thou shewest him no mercy.

The man tied up the mouth of the bag, and continued striking it on the ground until the snake was killed, and the sparks of his evil being extinguished, men were secure from his mischief.

HEMISTICH.

Better that such a wicked life be killed.

And the application of this story is, that it behoves a wise man not to abandon the path of caution, nor to be deceived by the complaints of the enemy, and he should not on any account confide in him, so that he may not be involved in danger (arising) from him." The Crow said, "I have heard these words which thou hast uttered with perfect wisdom, and enlightened the eyes of my mind with these bright gems which thou hast brought forth from the mine of prudence; and it would be more suitable to thy kindness and liberality, and spirit and courtesy, to abandon the idea of difficulties and troubles, and, relying on my words, open the path of intercourse." The Mouse, on hearing these words, became encouraged, and advanced forward, and addressed himself warmly to the Crow, and, having embraced one another, they spread the carpet of pleasure.

HEMISTICH.

Gird up your loins for pleasure,—for your friend is in thy embrace.

When some days had passed in this way, and the Mouse performed to that extent, which lay in his power, the rites of entertainment and the duties of hospitality, he said, "O brother! if thou make the necessary provision for residing here, and transport thy wife and children to this place, it would be a great favor, and the obligation which I feel in my mind on account of the blessing of thy interview would be doubled, since this house in which my dwelling is situated is a verdant spot, and heart-expanding place." The Crow said, "About the elegance of this place and the spaciousness of its plain, and the pleasantness of its air, there can be no question,—but it is near the public road, and adjoins the highway. Always from the coming and going of wayfarers a chance of calamity, and from the crowd of travellers an anticipation of anything unpleasant will take place. In such a place there is a verdant lawn which, from its excessive neatness, is like the garden of Houries full of brightness, and from the purity of its atmosphere, it is, resembling the orchard of Iram,* a place of joy and pleasure. A Tortoise, among my friends, has his abode

* Vide note § on page 140.

there, and my food in that neighbourhood is procured in abundance, and very little mischief arises in those quarters. If thou desire, we will go there with thee, and pass the rest of our life in ease and tranquillity." The Mouse said,—

COUPLET.

"Until I draw the skirt of my shroud under the ground,
Do not believe that I will keep away my hand from thy skirt."

"I know no desire equal to the honor of thy neighbourhood, nor do I consider any wish better than the happiness of thy meeting. Wherever like the sun thou walkest gracefully, I will like a shadow come in rear of thee, and through whatever ground thou passest brushing thy sleeve, I will like a skirt fall at thy feet; and until the collar of my existence does not fall into the claws of the destroyer of pleasures,* I will not withdraw the hand of my desire from the skirt of thy society. And this place, where I am a resident, is not my original birth-land,—nay, I arrived here without my choice; and though my story is long, yet it comprises many wonderful things, and as soon as a resting-place is fixed, if thy noble mind desires it,

HEMISTICH.

I will relate some out of many."

The conversation ended upon this, and the Crow, seizing the tail of the Mouse, turned his face to his destination. It happened the Tortoise was wandering round the vicinity of a fountain, which was his settled abode. When he saw from a distance the blackness of the Crow, fear overpowered him, and he went down into the water. The Crow placed the Mouse gently from the air on the ground, and called out to the Tortoise, who, on hearing the voice of a friend, came out of the water, and, seeing the face of his beloved companion, raised the cry of joy to heaven. Then they enquired after one another warmly, and the Tortoise asked, saying, "Where hast thou been this long time, and in what manner did thy days (*lit.* state) pass?" The Crow related fully his own story from the time of the falling of the Pigeons into the snare to the period of their release, and his wishing for the companionship of the Mouse, and his confirming the rules

* Death, the destroyer of (man's) pleasures.

of affection with him, until the time of their arriving at the familiar abode. The Tortoise, being informed of the true state of the story, displayed the utmost pleasure at the sight of the Mouse, and said, "The happiness of our fate drew thee to this country, and the strength of our destiny raised the star of thy beauty from the horizon of this quarter." The Mouse said, "How can I apologize for the favors which thou shewest me, and with what tongue can I express my thanks for the kindness thou doest me? And I have from the heat of the sun of accidents sought protection under the shadow of thy clemency, and reckoned the fortune of thy meeting as the terminus of my desires* and hopes.*

COUPLET.

It was divine favor that I enquired of the way,
And this became my eternal guidance that I saw thy face."

When they had rested from the fatigues of the journey, and reposed in that abode, which was a place of security,—safe from the attack of the army of mischief, and clear of the dust of molestation from strangers, the Crow, turning his face to Zīrak, requested saying, "If thou think it proper, relate to the Tortoise those stories and tales which thou promised me, so that the basis of friendship between you may be firm, and by thy discourse the greatest ease may appear."

Story † of the Mouse Zīrak.

The Mouse, resuming his words, said to the Tortoise, "O brother! my native soil and birth-place was in a city in the country of Hind, which they call Nādwat, and I, in that city, had taken up my place in the cell of a solitary devotee, and in a corner of whose hermitage made for my own sake a small dwelling-place. And I had some mice as my attendants, who, day by day, increased in my service and attendance. A faithful disciple every morning used to bring a tray of food for the devotee. The recluse used to take a portion of it for his day's‡ breakfast—the rest he stored up for his supper: and I used to wait for this that he should go out of the house, so that I

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* Plu. of أمنيت *umnīat* "desire," and of امل *amal* "hope."

† It would have looked remarkably elegant in the original, had this story been separated as I have done it here.

‡ وظيفة *wazīfa* "provisions for the day, month or year."

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might forthwith throw myself on the tray, and eat with my heart's desire some morsels as were necessary, and present the remainder to other mice. The devotee, for the purpose of driving me, devised stratagems, but they did not appear to be of any use, and he thought of plans to attempt against my life, but they did not prove to be efficacious, until one night a dear guest alighted at the abode of the devotee. When they had finished their ceremonies of greeting and their necessary repast, and the table full of the interest of conversation was spread, the devotee interrogated to him the news of his birth-place, and his object, and the cause of his journey, and the reason of his migration. And the guest was a man, who had seen the world, and tasted the bitters and sweets of life.

Couplet.

He had travelled on the sea and land for years,
He had become acquainted with many things.

"He gave replies to the devotee in an appropriate manner, and whatever with respect to the wonders of cities and the marvels of every country had fallen into the eye of his sight, he recited it with pleasing details: and the devotee, in the midst of his conversation, clapped his hands every moment,—and his object was this that the mice by the sound of his hand might fly from fear. The guest, being ashamed at this circumstance which bore the mark of disrespect, and angry at the proceeding which appeared far from the duties of regard, said, "O devotee! to strike hands in the middle of conversation is to make fun of the speaker, and I do not know that the quality of deriding and the habit of joking befits thy position, nor do I see it consistent with thy manners to turn from the path of decorum towards jest and sport." The devotee said, "Heaven forbid! that the thorn of sarcasm should ever stick to the skirt of my condition, and the dust of jesting should be mixed with the air of the purity of my mind! This action which thou beholdest is for the sake of driving away a host of mice who have become predominant over the region of my table-cloth and tray, and extended the hand of devastation and plunder to what I store up. Neither from their assaults do I obtain any bread on my table-cloth, nor from their molestation can any eatable be preserved in the house." The guest enquired, "Are all of them impudent and bold, or do some of them shew greater temerity?" The devotee

said, "One of them is daring to such an extent that he would carry in my presence anything from my table-cloth, and before my very eyes* shew his audacity in plundering my eatables." The guest said, "For his boldness there must be a cause. The probable supposition is this, that he has some (such) money in his house that by the strength of which he displays all this hardihood; and if the plant of his circumstance had experienced the autumn of poverty, this freshness and verdure would not have become manifest in the arbour of his actions; for, they have remarked, 'He who is without gold, resembles a bird without wings and feathers.' And I am certain that the strength of this mouse must be on account of the power of gold. Bring a pick-axe, so that having turned upside down his hole, I will see where the matter ends."

"The† devotee forthwith brought a pick-axe, and I, at that instant, was in another hole, and heard what passed between them; and in my abode, also, there were a thousand gold *dinārs*‡ upon which I used to roll, and my heart acquired renewed joy at the sight of them. In short, the delight of my heart and the ease of my life depended on that gold. Whenever I used to remember it, pleasure became manifest in my bosom, and cheerfulness and joy appeared in my mind. The guest dug up the ground until he reached the gold. He said to the devotee, "This was the stock of his boldness, and the pride § of the strength of the mouse,—since wealth is the polisher of wisdom, and the support of energy; and after this he will not shew any audacity at thy table-cloth, nor in terfere with thy bread and tray." I heard these words, and saw clearly the symptoms of weakness and despair, and marks of confusion and poverty in my own person, and through necessity I was forced to remove myself from that hole. At the time this sudden calamity befel me, and such a dreadful event descended on my abode, I beheld that my dignity in the minds of the mice began to decline, and an enormous difference appeared in their usual respect and honor. The fire of the kindness of my friends was extinguished, and the fountain of the purity of their submission and obedience was rendered turbid by the dust of refusal and obstinacy. The mice, who passed their days with the leavings of my food,

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* چشم به چشم *chashm ba chashm* literally "eye in eye."

† There ought to be a new paragraph here for the sake of elegance.

‡ Vide note † on page 15.

§ *Lit.* "ornament."

and were the scrap-eaters from the tray of my kindness, and the harvest-gleaners from the harvest of my gifts, had in them the same expectation of my bounties and longing for my entertainment; and when their desire and object could not be gained through me, they turned their face from my obedience and attendance, and, having withdrawn themselves from my affection and submission, opened their tongues in finding fault with and speaking ill of me, and, abandoning my society, they joined with my enemies and rebels. At this moment one of the mice, who used to take a pride in waiting on me, and regard a moment's society of mine the stock of eternal prosperity, and who constantly in the path of friendship used to give a description of his fidelity and sincerity* in this way,—

COUPLET.

'So sincere am I in love, that if thou strike a sword on my head,
I would at the time of trial remain standing erect like a candle
on my legs,'—

passed by me like a stranger, and in any way paid no attention to me. I called him, and said,—

COUPLET.

'Thou goest,—thou payest me no attention.
A cypress never moved so independent! †

"After all what has happened to thee, and where has all that kindness and favor, which proceeded from thee, gone?" The Mouse, having contracted his face into wrinkles, said with extreme asperity, "Thou art a foolish person. Men for trifles do not serve one, and for nothing do not hover round anybody. At the time thou hadst money, and conferred on us favor, all of us were thy attendants. Now thou hast become poor: and the wise say that just as a needy man is destitute of the pleasures of the world, so there is a likelihood that he may, also, be excluded from his dignities in the next. '*Poverty is about becoming infidelity.*' And the reason in it is this, that perhaps being reduced to difficulties on account

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* Mr. Johnson or other lexicographers do not give this compound word. The meaning of حقيقت *ḥaḳīḳat* has only been given as "sincerity."

† The Persian poets call the cypress "free," because it is naturally straight, and does not require a prop.

of his own food and the support of his family, he seeks for his daily sustenance by unlawful means, and the consequence of it becomes the cause of his trouble and punishment in that (other) world; and as in this world he remains distressed with the hardships of poverty, so in the next he is immured and confined in the prison of eternal wretchedness.

HEMISTICH.

Like an infidel Darwesh,—not of the world,—not of faith.

"'*The loss of this world and of the next,—that is a palpable loss.*' Hence, if with such a man, who has given away his worldly possessions, and whose preserving the eternal fortune is not known, (people) do not associate, and be averse to his companionship, it may be held excused.' Then I turned away my face from that mouse, and hastened a second time to the mouth of the hole. I saw that the devotee and his guest had divided amongst themselves the gold coins, and that the former, having just put his own share in a bag, placed it under his pillow. An unlucky avarice began tempting me to the effect that, 'If something out of that gold comes into my hand, the strength of my mind and the ease of my soul would return once again, and my friends and brethren would shew an inclination to my service, and my assembly would be adorned and my society embellished.' In this reflection I waited until they lay down. When they slept, I then went slowly towards the pillow of the devotee, and the experienced guest, —his eyes (employed) on this business—was awake at that time, and was in expectation of my proceeding. He hit me such a stick on my foot that I was bruised with the pain of it, and, dragging my leg along and going into the hole, waited until that pain found some relief. Again I came out with the same greediness. The guest this time struck my head with a stick, so that being stupefied I threw myself by various stratagems into the hole, and fell down senseless; and the pain of those wounds made the riches of the world unpleasant to me, and I forgot my poverty and fasting.

COUPLET.

Why should anybody complain of indigence?
Since wealth infinite is health.

"And, in truth, I knew that the van of all misfortunes, and the advanced guard of all injuries is avarice. Until the bird does not covet the grain, its neck does not get entangled

in the noose of the trap, and until man girds not his loins of covetousness, his robe of honor is not exchanged for the canvas of disgrace. Whoever undertakes a voyage by sea,* or puts up with unseasonable danger, has for his guide avarice. And from the darkness of greed the dust of meanness rests upon the cheek of the face of the excellent, and the lightness of concupiscence causes to reduce the weight of the great in the scale of confidence. Strange (is the case) of those persons who wish for ease in the abundance of riches, but they do not know that by a little of it happiness can be acquired; and they seek for opulence in collecting worldly goods, but do not perceive that by forsaking them they may arrive at a higher dignity.

COUPLET.

He obtained honor who tore away his heart from the love of the world.
He saw ease who withdrew from it the hand of avarice.

"At length, my affairs, in consequence of this occurrence, reached to that extent that I dug up the plant of my cupidity from the evil of my heart, and from the garden of acquiescence brought the fruit of contentment into my possession. I resigned myself to the decree of God, and removed from the house of the devotee to a plain. And a Pigeon had friendship with me. Through his love and friendship a plea for companionship between me and the Crow arose. He (the Crow) related to me the story of thy kindness and generosity. The fragrant breeze of thy virtues reached me from the pleasure-garden of his conversation, and the mention of thy good qualities and excellent manners urged me on to earnestness and sincerity, and with his consent I wished that by the happiness of meeting thee I may seek thy friendship, and be saved from the horror of exile,—since solitude is a difficult matter, and the fear of exile a hard affair. And in the world there can be no pleasure like sitting together with friends, nor can any grief be equal to the separation from friends and parting from associates. *And thanks be to God Most High!* that from the heart-tormenting thorn of misfortune the rose of fortune began to blossom, and the dark-faced night of trouble has been changed for the clear-minded world-adorning morning of ease.

* ديار is a misprint for دريا.

VERSE.

The day of parting and the night of separation from the friend came to an end,
I ominated this,—my (evil) star has disappeared, and the business is finished.
The morn of hope, which retired behind the curtain of secrecy,
Tell it to come out, for the work of the dark night is finished.

"This is my adventure which I have fully related; and now, having come to thy neighbourhood, I am hopeful of thy friendship and amity.

COUPLET.

It behoves thee that by the help of the polisher of thy kindness,
Thou shouldst cleanse away * the rust of sorrow from the mirror of my mind."

When the Tortoise had heard these details, having spread the carpet of politeness, and resumed the ceremonies of affability, he said,—

COUPLET.

"In a house where such a guest alights,
The Phœnix of the lote-fruit tree † comes in that abode."

"What happiness can be equal to the honor of thy neighbourhood, and what joy can be compared with the delight of thy companionship? And as thou art hopeful of my assistance and friendship, so I, also, remain aided by and proud of thy amity and association, and as long as the lamp of existence burns on, I will indulge like a moth in love-sports with the taper of thy beauty.

COUPLET.

Like atoms on thy sun-like face we fixed our love.
If thou strike us with a sword, we will not cut off ourselves from thee.

"And in this discourse, full of facts,‡ which thou hast re-

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* From زدائیدن *zidāyīdan* "to cleanse."

† سدره *sidra* "lote-tree," *i.e.*, a tree in Paradise. Hence همای سدره *huma-i sidra* alludes to the Angel Gabriel, who is also called طائر سدره *ṭā,ir-i sidra*, "Bird of the lote-tree."

‡ This meaning of اصل *aṣal* should be added in the dictionaries.

lated, a variety of experiences and divers kinds of admonitions are included. By means of these experiments it became clear that a wise man must be satisfied with a small portion from the trifles of the world, and be content with such an amount that the hand of his want may not be placed before anybody; for, whoever shews a longing for more than is necessary for his house and food, places his feet beyond the limit of justice, and this iniquity renders his head dizzy in the whirlpool of danger and in the desert of calamity, and that will befall him which befel that greedy cat." The Mouse asked, "How was that?"

STORY III.

(The Tortoise) said, "They have related that a person had a cat, and he had fixed daily for his allowance a certain amount of flesh which would quench the fire of his hunger, but from † the qualities of savageness which prevailed on the nature of that one of vain desires, he was not content with his portion.

Couplet.

O my friend! knock the door of poverty and content,
Since disgrace from greed, and honor from contentment arises.

One day, he passed near a pigeon-house, and from the heart-ravishing cooings of the pigeons, and their treble and bass notes, the hunger of the cat being set in motion, he threw himself into that tower. And the keeper of that castle and the guard of that place, having seized him immediately, conveyed him from the flower-garden of existence to the stove of destruction; and before he could perfume the brain of his appetite with the marrow in the head of the pigeon, he pulled off his skin, and, having stuffed it with straw, hang it upon the door of the pigeon-house. By chance his master had to pass by that place. He saw his cat in that state. He said, "O impudent greedy one! hadst thou been content with that amount of flesh which reached thee, they would not have torn off thy skin." And the advantage of this story is that henceforth thou shouldst content thyself with food which may serve as thy bare subsistence, and with a hole which may prevent the evils of heat and cold, and that thou shouldst not make thyself sad on account of the wealth which is lost.

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* There ought to be از *az* before حیثیت *ḥaiṣiyat*.

COUPLET.

Do not grieve, O my life! if thy wealth and property be lost: Continue to be happy, since this loss (*lit.* dead body) is not worth lamenting.

"And know that the honor of every man is on account of his perfections and not on account of his riches; and whoever in his own person is adorned with merit, though his capital be small, is always respected and honored like the lion, who, though he may be fastened with chains, yet awe of him is not diminished. And a rich man, destitute of talents, is always contemptible and without dignity,—resembling a dog,—who, though adorned with a collar and rings, remains, as before, mean and worthless.

VERSE.

Whoever is lost in the prison of ignorance
Is a beggar, though he has a hundred jars of gold.
The man who in knowledge is rich,
How can his sight be on gold and gems?

"Again drive away from the mind the grief for thy exile, and give no weight to separation from thy native place and abode; for wherever a wise man goes, he is aided by his own reason, and a fool in his birth-land and nativity becomes a stranger and alien.

HEMISTICH.

The man of talents is in no place a stranger.

"And do not be grieved as to what thou sayest, 'I had a treasure, and it has fallen into the place of dissipation;' since the riches and chattels of the world are subject to decay, and their coming and going * fall beyond the circle of reliance. And the sages have remarked that from six things stability and durability cannot be expected. Firstly, the shadow of a cloud, which passes away whilst thou seest it. Secondly, friendship with selfishness, which, in a short time, is reduced to nothing like the flash of lightning. Thirdly, the love of women, which, for slight reasons, gets cooled down. Fourthly, the beauty of the fair ones, which becomes changed in the end. Fifthly, the praise of liars, which possesses no splendour. Sixthly, worldly riches, which ultimately comes to the

* Here the words إقبال *iḳbāl* and إدبار *idbār* should be used in their primitive sense.

place of extinction, and does not carry the mode of fidelity towards their master to the end.

COUPLET.

With the elegance and beauty of the riches and property of this mean world
Be not deluded, for they will not shew fidelity to any body.

"And it does not behove a wise man to rejoice at the excess of his wealth, nor to be sorry at its littleness, since in the opinion of the high-spirited the whole world with its goods and property is not worth a blade of straw. Hence in seeking to gain this, it is not proper to throw away to the wind the harvest of dear life, and in the thought of the loss and want of them not to feel a grain of sorrow. And those who, being acquainted with the mystery, '*So that you may not be sorry for that thing which has been lost to you, nor rejoice for that object which (God) hath given you*,' have galloped their horse of ambition in the plain of contentment, and have staked the coin of life in acquiring the things for solitary living, and in abandoning the requisites of secular connections, they do not either, in the existence of worldly goods, open the doors of joy on the face of their heart, nor display any sorrow or grief at the destruction of them.

STANZA.

If the world pass away from thy hand,
Do not grieve for it,—it is nothing.
If the world, too, comes into thy grasp,
Do not, also, be happy,—for it is nothing.
Since the bad and good of this world are about to pass away,
Withdraw from this world,—for it is nothing.

"And, in truth, that wealth should be reckoned as one's own which they send on before, and that property should be considered as one's own which they hoard up in the next world; and good acts and agreeable conversation are a fortune which can not be wrested from any one, and the events of time and the revolutions of night and day can have no control over it. And the advantage of worldly riches is to get ready a provision for eternity, and to prepare the means for proceeding on the way to the other world; for, according to '*We seized them suddenly*,' the Messenger of Death comes unexpectedly, and in making over the trust of soul there is no time appointed nor any period fixed.

COUPLET.

Open those lovely eyes* from the sleep of blandishment, since life
Passeth away like the duration of a rose as long as thou winkest thine eyes.

"Although thou art independent of my advice, and canst well distinguish between thy own advantages, yet I wish to discharge the rights of friendship, and grant thee help as regards praiseworthy manners and agreeable habits. And today thou art our friend and brother, and in whatever thing it may be practicable (to shew) any favor to thee, or it may be conceivable (to treat) thee with courtesy, such in every way will come to pass: and notwithstanding under the impossible supposition marks of unkindness may come into view on thy behalf, from this side nothing but the blessings of sincerity and the ceremonies of attachment will appear."

COUPLET.

Although thou forsakest me, I cannot forsake thee:
Though thou breakest my heart, I cannot break my agreement with thee.

When the Tortoise had finished these words, and the Crow had heard his kindness with respect to the Mouse, his heart was refreshed, and his joy became unbounded, and he said, "O brother! thou hast made me happy, and doubled the amount of my joy and pleasure, and (thus) displayed a little of thy excellent qualities. And the best of friends is he,—a number of whose associates at all times pass their life under the shadow of his favor and kindness, and under the protection of his care and support, while he keeps his doors of liberality open for them, and considers it an obligation on his own life in accepting their requests and in ministering to their wants; and whoever in friendship withholds from his friend anything is not fit for it. And it is related in histories that a great man had a friend. One night, this friend came to the door of his house, and shook the ring of it.† That gentleman knew it was his friend. He fell into a long and deep anxiety, saying, "Ah! what can be the cause of his coming at

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* Persian poets compare the "eyes" with نرگس *nargas* "narcissus."

†. *Lit.* "he struck the ring on the door." In native houses a ring is attached to the outside of the door, which a person shakes when he calls any one in the house.

this unseasonable time?" After considerable reflections, he took up a purse full of silver coins,* and belted a sword, and ordered a female slave, so that having lit a candle she went before him. And when he had opened the door, and welcomed his friend by shaking hands and embracing him, he said, "O brother! I have thought of three reasons for thy coming at this unseasonable hour. Firstly, some accident must have happened, and there has been a want of money. Secondly, an enemy may have risen to attempt against (thy life), and in driving him away thou requirest an ally and a helper. Thirdly, thou mayst have been sick of solitude, and thou wantest some one to attend to thy service: and I, having prepared the means for all these three contingencies, have come forth. If thou want money, here is the purse of silver coins, and if thou seek for help, here am I with a good-tempered sword, and if thou require an attendant, here is a fit slave-girl.

HEMISTICH.

"Whatever thou orderest, thy command is absolute."

His friend apologized to him, and, on account of the excellence of this conduct, the link of his confidence in the (gentleman's) love and friendship was strengthened.

STANZA.

When thy business is carried out by (the help of) God, act so
That the business of thy friend may be accomplished through thee.
That regard for the wishes of friends is better,
(By which) they are fulfilled without the trouble of expectation.

"And when a generous man falls into the whirlpool of accidents, none but benevolent persons can become his helpers; just as if an elephant falls into the quagmire, none but other elephants can bring him out of it. And if in working after the affairs of the Mouse, trouble should befall thee, thou oughtest not to grieve, and, keeping in view thy reputation and generosity, thou must not think of its inconvenience, for, a wise man always exerts in a noble action, and leaves a good memory; and, if, in acquiring a fair repute, he must, for instance, risk his head, he will not withdraw from it, because he will have purchased a lasting object with a perishable thing, and sold a little for much.

* Vide note ¶ on page 60.

COUPLET.

When thou hast a hold over the world,* acquire a good name,
For, except a good name, nothing is to be gained from the world.

"And in whatever man's bounty the poor cannot participate, he is not reckoned among the class of the rich, and he whose life passes away in disgrace, and whose object is hostile to him, his name does not come among the number of the living."

COUPLET.

O Sa'di! a man of good name never dies.
He is dead, whose name they do not mention with goodness.

The Crow was in this speech, when a Deer appeared from a distance, and was running with speed. They suspected that a pursuer must be after him. The Tortoise jumped into the water, and the Crow sat on a tree, and the Mouse went into a hole. The Deer, coming to the edge of the water, stood like one confused, and the Crow cast his eyes in every direction in order that he might see whether there was anybody on the track or not; and although he looked to the left and right he beheld no one. He cried to the Tortoise who came out of the water, and the Mouse, also, presented himself. The Tortoise saw that the Deer was frightened, and was looking in the water, but not drinking it. He said, "If thou art thirsty, drink, and be not afraid; for, there is no fear." The Deer came forward. The Tortoise exclaiming, "Thou art welcome!" said,—

COUPLET.

"O dear friend! whence hast thou come?
Be not a stranger, for thou hast come as a friend."

The Deer said, "I used to live in the desert alone, and mixed not with the offspring of my race, and the archers, every hour, stringing their bow of (murderous) attempt, used to drive me from this corner. To-day I saw an old man in an ambush for me, and to whichsoever side I went, he was watching my movements. I thought it possible* that he must be a hunter, and the snare of his cunning would suddenly make me foot-bound—having run away, I have arrived here. The Tortoise said, "Fear not, for hunters never reach

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* *Lit.* "when the world is at thy desire."

† صورت بستن *ṣūrat bastan*, means, "to be conceivable."

the neighbourhood of this place, and if thou wishest, shew thy inclination to our society, so that we may bring thee into the circle of our friendship, and the foundation of the companionship of us three bodies will be supported by a fourth pillar as thou art; for, great men have remarked, 'The more numerous are friends, the less will be the attack of misfortunes against them.'"

COUPLET.

Wherever the etiquette of love and sincerity is greater,
Tranquillity and ease and purity will become the more.

"And it is affirmed that if there be a thousand friends, they must be reckoned as one, and if there be one enemy, he must be regarded as many."

COUPLET.

For friendship a thousand persons are necessary,
For enmity one becomes as many.

The Mouse, too, whispered a few words, and the Crow made some soothing speeches. The Deer saw that they were kind-natured friends and pure-minded companions, he mixed with them, and inclined himself to their society with heart and soul.

HEMISTICH.

With an agreeable companion how pleasant is friendship!

The Deer took up his quarters in that meadow, and his friends charged him, saying, "Put not thy feet beyond this pasture which is within our borders, and be not far from the vicinity of this fountain, which is the stronghold of safety and security." The Deer agreed that he should observe their injunction. Accordingly, they passed their time together. And there was a reed-thicket where at all times they used to assemble, and sporting about relate their adventures. One day, the Crow and the Mouse and the Tortoise came to the appointed place. They waited awhile for the Deer, who did not make his appearance. This circumstance became the cause of their sorrow. As it is the custom of anxious friends, depression of mind overpowered them. They requested the Crow, saying, "Take the trouble to fly in the air, and convey to us the news of the state of our absentee."

COUPLET.

"O zephyr! grudge not to pass by the abode of my mistress,
And withhold not the news of her to the dispirited lover."

The Crow, in a short time, brought them tidings that he had seen him fastened in the chain of calamity. The Tortoise said to the Mouse, "In this accident no hope can be entertained except from thee, and the standard of the Deer's release cannot be raised save by thy assistance.

HEMISTICH.

"Hasten,—for the time of action is passing away."

At that instant the Crow led the way, and the Mouse, running along, came near the Deer, and said, "O affectionate brother! how didst thou fall into this danger, and with all thy intelligence and sagacity, how didst thou put thy neck into the snare of deceit?" The Deer replied, "In opposition to the decree of God of what avail is shrewdness, and against the Royal command what advantage does understanding and penetration yield? From the wilderness of deliberation to the resting-place of destiny there is an endless road, and from the expanse of deceit to the confines of fate, a boundless distance intervenes."

COUPLET.

We are outside the door deluded with a hundred deceits,
Behold! * inside the screen, what plans are (the Fates) making themselves.

The Mouse said, "Thou speakest truly."

COUPLET.

Wherever the Divine decree pitches the tent of fate,
No one can boast of his plans.

He then engaged himself in cutting the bonds of the Deer; and, in the meantime, the Tortoise, having arrived, displayed his grief and sorrow at the capture of his friend. The Deer said, "O kind companion! thy coming to this spot is more dangerous than my occurrence; for, if the hunter should approach, and the Mouse have cut off my bonds, I will, with a single step, save my life, and the Crow will fly, and the Mouse conceal himself in the corner of a hole, but thou hast neither the hand to resist, nor the face to fight, and hast neither the head to oppose, nor the foot to fly. What trouble is this thou hast undertaken, and why hast thou committed such rashness?" The Tortoise said, "O affectionate com-

* Here تا *tā* means "behold!"

panion! wherefore should I not come, and under what ground could I make or allow any delay? A life passed in separation from friends, what pleasure has it, and an existence terminated in parting from associates, of what reckoning is it?

COUPLET.

That I was alive without life,—this is enough. Do not be surprised.
Who puts the day of separation in the reckoning of his life?

"And I am to be excused for my coming, since the desire of (seeing) thy beauty has without restraint dragged me on to this place, and the wish of beholding thee has robbed my patience and fortitude; and with respect to this extent of remoteness and the requisite distance * (of the journey) which has come to pass, my companion, Endurance, has placed his feet in the path of non-entity.

COUPLET.

God knows I have no patience without thee!
There is no power (to bear) the day of separation and the night of loneliness.

"And be thou not anxious, for, at this very moment thou wilt obtain release, and these knots being made loose, thou wilt hasten towards thy abode with the ease of mind. In every case the rights of thankfulness are incumbent, and the duties of gratitude requisite; for, not a wound has come upon thy body, nor an injury to thy life, or else, the remedy of it would not have come into imagination, and its cure would have passed the limit of possibility." They were in this conversation, when the hunter appeared at a distance, and the Mouse had finished severing the bonds. The Deer leapt up, and the Crow flew away, and the Mouse entered into a hole, and the Tortoise remained in that place. The hunter arrived, and found the snare of the Deer severed. He seized the finger of astonishment with the tooth of reflection, and began to look to the right and left, saying, "Alas! by whom has this act been performed,† and by whose hand has this business been acomplished?" † His sight fell on the Tortoise. He said within himself, "Although this insignificant thing cannot assuage my grief for the runaway deer and the torn snare, but to return empty-handed is de-

* From بعد *bu'd* meaning "distance."
† *Lit.* "taken place," and "come forth."

trimental to the reputation of a hunter." Forthwith he seized him, and threw him into the bag, and, having fastened him on his back, set his face towards the city. The friends after the departure of the hunter assembled, and it became clear to them that the Tortoise had been captured in the net of the hunter. A cry came forth from their hearts, and, raising their lamentations and shrill notes to the summit of the ethereal sky, they were saying,—

COUPLET.

" The day on which our eyes became separated from thy beauty,
As often as our eyes open * they are (filled) with tears.

" What trouble can be equal to the separation from friends, and what misfortune can be parallel to the absence of companions? Whoever remains excluded from his meeting with a friend, and is separated from an interview with his rosy-cheeked one, knows that the wanderers in the plain of separation have their feet of bewilderment in the mud, and that the sequesterers in the cell of anxious desire have their hands of regret upon their heart."

COUPLET.

Thou who hast (felt) no pain, what difference does our state make to thee?
What dost thou know of the value of the thirsty being on the edge of a stream?

Each of the friends gave forth a separate cry (*lit.* word), and composed, suited to the occasion, a language exciting clamour and mixed with pity, and the purport of their words was relative to this one meaning,—

COUPLET.

' The heart enjoys no pleasure without the sweet lips of a mistress;
Without the dear ones, this beloved life has no value.'

At length the Deer said to the Crow, " O brother! although our speech lies in the goal of eloquence, and the verses which we recite are in the terminus of oratory,† yet they have been

* *Lit.* " as often as the eye does its work."

† *i. e.*, though our language is very eloquent, and our words fluent.

of no use to the Tortoise, and our cries and lamentations and weeping and uneasiness do not affect him.* Agreeably to good faith it is more befitting that we think of a stratagem, and lay a plan which may include his release, and secure his deliverance. And the wise have remarked, 'The trying of four classes is at four times. The courage of brave men may be known in the day of battle, and the integrity of honest individuals may be recognised in the time of giving and taking, and the love and fidelity of wife and child may be found out in the days of starvation, and the sincerity of friends may be ascertained in the period of misfortune and trouble.'"

COUPLET.

I require a friend in days of sorrow:
In happiness friends are not scarce to me.

The Mouse said, "O Deer! a contrivance has entered my mind. The advisable course is this that thou passest by the presence of the hunter, and shew thyself to him like one sick and wounded; and the Crow, sitting on thy back, should make it appear as if he were attacking thee, and inevitably when the eyes of the hunter fall on thee, he will make his mind happy (at the idea) of catching thee. Having placed the Tortoise on the ground with his trappings, he will turn his face towards thee. When he comes near thee, continue to walk, limping along, further from him, but not to such an extent that he should cut short his hankering after thee. Keep him engaged one good hour in running after thee, and do not abandon the path of encouragement and moderation in thy coming and going,—perhaps having released the Tortoise, I may make him run away." His friends admired his suggestion, and the Deer and the Crow, in the manner arranged, displayed themselves to the hunter. When the hunter of vain desires saw that the Deer was limping along, and that the Crow, hovering round him, was making for his eyes, he made himself certain of catching the Deer, and, putting down the bag from his back, he stopped to have him. The Mouse, forthwith, having severed the ties of the bag, released the Tortoise; and, after an interval, when the hunter, being disgusted with his search after the Deer, was greatly tired, and came back to the bag, he could not see the Tortoise, but found the ties of the bag severed. Astonishment overpowered him. He reflected within himself, "Nobody would believe these cir-

* *Lit.* "do not sit in his stomach."

cumstances which I behold,—firstly, the severing of the bonds of the Deer, and again his making himself ill, and the sitting of the Crow upon him, and the making a hole in the bag, and the escaping of the Tortoise!—to what can these actions be attributed?" In the midst of this anxiety, Fear overcame him, and said, 'Probably this is the abode of fairies, and the resting-place of demons. It is necessary to return soon, and cut off one's hankering after the beasts of this desert.' Then the hunter took up the bag in pieces and the torn snare, and, setting his face to flight, made a vow that if he went safe out of that wilderness, he would not again, during the rest of his life, allow the thought of that desert to pass round his mind, and he would, also, by way of kindness, warn other hunters from frequenting that plain.

Hemistich.

For in that place the wind always is in the hand of the snare.*

And when the hunter had gone, the friends assembled again, and returned to their abode free from care, and safe, and happy and contented: and, after this, neither did the hand of misfortune reach the skirt of their actions, nor did the nail of trouble scratch the face of their circumstances and the result (of their deeds); and, by the blessing of their harmony, and by the virtue of their unanimity, the knot of happiness was strung, and the thread of affection was strengthened.

Stanza.

So long as there is a single thread, the strength of an old woman can break it,
When it is doubled, Zālzar † becomes powerless to dissever it.
By the rose, which thou smellest singly, thy brain in the end becomes dry,
And if thou eat sugar only, it will cause the liver to burn.
From these two alone no strength comes to the life and heart.
For the vigour of life and heart, conserve of roses,—conserve of roses,—is the best.

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* *i. e.*, nothing is obtained there.

† زال *zāl* in the first line means, "an old woman," and in the second, "name of the father of the celebrated Rustam." He was called *Zālzar* "old dame of gold," on account of the *whiteness* of his hair like an aged person, and of the *ruddiness* of his face like pure gold.

This is the story of the concord of friends, and the tale of the mutual assistance and the support of companions, and of the sincerity of friendship in fortune and misfortune, and of the observance of love in the time of ease and trouble, and of the discharging of the duties of society in the season of affluence and distress; and as * in the misfortunes of time and the accidents of fortune, they shewed firmness with all sincerity, consequently by the blessing of unanimity and help, they obtained release from such frightful whirlpools, and, turning their backs on the steep declivities † of dangers, become firmly seated on the throne of familiarity, and on the cushion of mirth happy and contented. And it behoves a wise man to think it incumbent on him that he should reflect properly on these stories with the light of his wisdom and the purity of his judgment, for, the friendship of weak animals yields such pleasing results and choice consequences. If a body of wise men, who are the best of mankind and the select of human beings, practise this kind of sincere friendship, and lay the foundation of affection on such a [illegible]le, and carry it to an end with the sincerity of intention and purity of mind, how far will the lights of its advantages surround the high and low, and the marks of its benefits becoming manifest on the pages of the circumstances of every one, what kind of blessings will accrue from it to the fortunes of the small and great!

Verse.

Whoever recognised the rights of the society of friends,
Did not risk his life save in their path.
When the friend is of no use, it is a matter of sorrow;
Very few business is accomplished without a friend.
The society of that man, who is sincere and pure, (is agreeable);
Seize his skirt, for he is a person of good faith.
Wish for that man's (company), who acts with fidelity to thee,
—Who makes his life the shield against the arrow of thy mishap.
For the sake of such a friend who is dear,
Love for life becomes an encumbrance.

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* The word چون *chūn* "as" should be added here to make sense. See Munshī Naul Kishore's Edition.

† Plu. of عقبه *'aḳba* "a steep declivity."

THE END.